Jacob of Sarug's Homilies on the Solitaries

Texts from Christian Late Antiquity

41

Series Editor

George Anton Kiraz

TeCLA (Texts from Christian Late Antiquity) is a series presenting ancient Christian texts both in their original languages and with accompanying contemporary English translations.

Jacob of Sarug's Homilies on the Solitaries

Edited and Translated by

Colby A. Scott

Morgan Reed

gorgias press

2016

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

Copyright © 2016 by Gorgias Press LLC

All rights reserved under International and Pan-American Copyright Conventions. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning or otherwise without the prior written permission of Gorgias Press LLC.

2016 ↄ

ISBN 978-1-4632-0562-1 **ISSN 1935-6846**

Library of Congress Cataloging-in-Publication Data

Names: Jacob, of Serug, 451-521, author. | Scott, Colby, editor. | Reed,
Morgan editor. | Jacob, of Serug, 451-521. Homilies on the solitaries. |
Jacob, of Serug, 451-521. Homilies on the solitaries. English.
Title: Jacob of Sarug's Homilies on the solitaries / edited and translated by
Colby Scott ; edited and translated by Morgan Reed.
Other titles: Homilies on the solitaries
Description: Piscataway, NJ : Gorgias Press, 2016. |
Series: Texts from
Christian late antiquity, ISSN 1935-6846 | In English and Syriac; English
translation from Syriac. | Includes bibliographical references
Identifiers: LCCN 2016002902 | ISBN 9781463205621
Subjects: LCSH: Hermits--Sermons. | Jacob, of Serug, 451-521.
Classification: LCC BX2845 .J336 2016 | DDC 248.8/94--dc23
LC record available at http://lccn.loc.gov/2016002902

Printed in the United States of America

For Nancy McLoughlin,
in loving memory of Thomas Sizgorich,
who first taught me to love the solitaries (*DH*, 687).
– C. S.

TABLE OF CONTENTS

Table of Contents v
Preface vii
Introduction 1
The First Homily on the Solitaries (Bedjan, 137) 1
Major Themes 3
Types 3
Outline 3
The Manuscripts 4
The Second Homily on the Solitaries (Bedjan, 138) 6
Summary 6
Sources 9
Outline 15
Text and Translation 17
Homily 137: On the Solitaries 18
Homily 138: (The Second) on the Solitaries 60
Bibliography of Works Cited 125
Ancient Authors and Translations 125
Apophthegmata Patrum: 125
Ephrem: 125
Eusebius of Caesarea: 125
Evagrius: 125
Jacob of Serug: 125
Gregory of Nyssa: 126
Origen: 126
Palladius: 126
Philoxenus: 126
Modern Studies 126
Index 129
Biblical References 129
Patristic Authors and Works 131

PREFACE

This translation project began as a graduate seminar on Jacob of Sarug and monasticism supervised by Sidney H. Griffith at the Catholic University of America. This course involved a rapid reading of the two Syriac texts translated in this volume, individual readings in select letters of Jacob, and numerous discussions about the interaction between native Syriac spirituality, Egyptian desert monasticism, and the Christological controversies of the period. This project is completely indebted to the insightful observations and constant encouragement of Fr. Sidney during the embryonic stages of this research.

Before the semester was complete, Colby A. Scott and Morgan Reed contacted Gorgias Press about the possibility of translating these two texts for publication. They soon discovered that these two texts had already been assigned to Robert A. Kitchen, who graciously invited them to join him in translating these homilies. Kitchen, who is well accustomed to pastoral care, provided invaluable guidance for both Reed and Scott during the entire translation process and has played a vital role in transforming them from mere readers of Jacob into translators. Thus, their debt and gratitude toward Kitchen cannot be overstated.

The introduction and translation of the *First Homily on the Solitaries* is primarily the work of Reed, but was edited by and revised by Scott and Kitchen. Likewise, the introduction and translation of the *Second Homily on the Solitaries* is primarily the work of Scott and was edited and revised by Reed and Kitchen.

INTRODUCTION

INFORMATION ON THESE HOMILIES

Homily Title: [Homily 137] The First Homily on the Solitaries
Source of Text: *Homiliae Selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig: Harrassowitz, 1907, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 818–836

Homily Title: [Homily 138] The Second Homily on the Solitaries
Source of Text: *Homiliae Selectae Mar-Jacobi Sarugensis*, edited by Paul Bedjan (Paris-Leipzig: Harrassowitz, 1908, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 836–871

THE FIRST HOMILY ON THE SOLITARIES (BEDJAN, 137)

Mār Jacob of Sarug's exposition follows the text of Matt 6:19–34 in which he repeatedly returns to two main themes: spiritual illumination and true wealth. His address is to the solitaries according to its title, but in no way excludes application beyond the community of the solitaries. Aside from the title of the homily and a few lines mentioned below, this text would be difficult to identify as being specifically addressed to solitaries.

This homily represents Jacob's most extensive treatments of Matt 6. His exposition focuses on economic desperation in this world. Using analogies from nature, Holy Scripture, and human experience, he weaves together an explanation of the value of faithfulness to God in the face of destitution. While Matt 6:25–34 promises God's provision, the experience of poverty seemingly demonstrates that God does not provide. Jacob attempts to provide hope to the weary with an answer rooted in Holy Scripture, nature, and common experience.

The greater portion of the homily addresses human suffering in regards to poverty, insults, or relational friction. He addresses

those who struggle with worry about not having the right clothes (97–98) and feel downtrodden about various afflictions (137–138, 345–346). He directly address the solitaries in this homily (149–150, 157–158, 173–174, 177–178, 275–278) who are exhorted to be virtuous in poverty (149–150, 339–340), to give up hatred against their brethren (159–160, 343–344), to practice the monastic disciplines of readings, prayer, and meditation (327–338), and to trust in God (341–342). They lived in a community stripped of worldly extravagances (293–300, 315–316), though it is unclear whether each solitary's dwelling is on a mountain or a room within a communal dwelling.[1] Given that lines 157–58 emphasize an event by which a solitary is driven from the community, it seems best to place these solitaries in some sort of community.[2] Some who have left all to follow Jesus in this calling struggled to see how God was adequately providing (139–140, 346–355) and Jacob argues based on Matt 6:19–34 that God is the physician attempting to heal all souls of their spiritual diseases.

Beyond the themes of heavenly wealth and true light, Jacob takes up the themes of anxiety and looking. Anxiety represents something the world does; it threatens the life that the solitary has taken up. Anxiety tempts the solitary to look back. Throughout the manuscript tradition this homily has various titles beyond merely "On the Solitaries". In Midyat Gülçe 10, it is entitled "On the Solitaries and Renunciation", while in Midyat Gülçe 9 and 12 it is entitled, "On the Solitaries and Monks, Lest they Look Behind them Just as our Lord Jesus Told His Disciples." The word for renunciation/voluntary poverty (*msarqûṯâ*) never occurs in the homily, though its imagery may have formed the base for a play on words.[3]

---

[1] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:609.3–4. Philoxenus delineates between a cenobite (*dayraya*) and a solitary (*iḥidaya*); Sidney H. Griffith, "Mar Jacob of Serugh on Monks and Monasticism: Readings in His Metrical Homilies, 'On the Singles'," in *Jacob of Serugh and His Times: Studies in Sixth-Century Syriac Christianity* (ed. George Anton Kiraz; Piscataway: Gorgias Press, 2010), 75.

[2] Cf. Homily 138, lines 85–6, 513–14.

[3] See the note for line 153.

The solitary's poverty creates the potential for envy when looking at the life of the world. As the titles of the above manuscripts suggest, Jacob also skillfully incorporates Jesus' exhortation not to look back with the solitary's vow of poverty. Through keeping steady on the course and continual reliance on the provision of God, the solitary anticipates the experience of God as true wealth and spiritual illumination.

Major Themes

- God provides spiritual illumination and wealth
- The soul only finds life in union with God
- Anxiety over temporal needs destroys the human soul
- God is the provider of food and clothing
- Nature illustrates God's ability to provide and the futility of the world's wealth
- God does not always seem to provide
- Willful temporary deficiency begets eternal reward
- Spiritual disciplines keep the heart guarding the heavenly treasure
- Poverty illumines the soul whereas temporal wealth darkens it

Types

- The fruit of the tree of the knowledge of good and evil is a type for worldly pleasures and possessions (43–54)
- Flowers are a type for the fading beauty of the world (119–128; 171–174)
- Lot and his wife are contrasting types for those who love the world and those who flee from the world (227–238; 245–280)
- Zoar and Sodom are contrasting types for the monastic dwelling versus the world's abode (289–326)

Outline

I. Proem: God is Light and Wealth (1–28)
II. Anxiety over Worldly Wealth Kills the Soul (29–58)
III. Confidence in God Spurns Anxiety (59–86)
IV. Nature Depicts God's Provision and the Futility of Worldly Wealth (87–128)
V. God, the Physician, Withholds Necessities for the Soul's Wellbeing (129–148)

VI. The Solitary Awaits the Next World's Abundance (149–182)
VII. The Eye and Heart Should Dwell upon Heavenly Wealth (183–226)
VIII. Lot and his Wife: Rejecting Versus Loving the World (227–278)
IX. Destitute Zoar and Opulent Sodom (279–310)
X. Flee the World to Graze in God's Abode (311–338)
XI. The Soul is to Remain Confident on God During Trying Times (339–370)

The Manuscripts

The manuscripts listed below are a compilation relying on the industrious efforts of Arthur Vööbus.[4] Only manuscript reference and date will be listed. For further information, see the work of Vööbus. A desideratum for Jacob's homilies would be a recollation of the material. For this volume, the translators limited themselves to the variants listed in Bedjan's edition.

Homily 137

Manuscripts Listed in Bedjan's Edition

Bedjan Number	Manuscript Number	Date[5]
O. 135	Bodleian Library Syr. 135 (Oxford Poc 404)	1641
P. 197	Paris syr. 197	XVI
L. 17,262	Br. Lib. Add. 17,262	XII

[4] Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol I Sammlungen: die Handschriften* (CSCO 344; Louvain: 1973); Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol II Sammlungen: der Bestand* (CSCO 345; Louvain: 1973); Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol III Die zerstreuten Mēmrē: die Handschriften* (CSCO 421; Louvain: 1980); Arthur Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung der Ja'qōb von Serūg: Vol IV Sammlungen: Die zerstreuten Mēmrē: der Bestand* (CSCO 422; Louvain: 1980).

[5] If only the century is known then the entry is listed in Roman numerals.

Manuscripts Included in Vööbus and not by Bedjan
[Chronological Order]

Manuscript Number	Date
Br. Lib. Add. 14,598	IX
Midyat Gülçe 10	XIV/XV
Aleppo Orth. syr. 102	XIV/XV
Mard. Orth. syr. 169	XIV/XV
šarfeh Patr. 38	1465/6
Vat. Sir. 566	1472/3
Mard. Orth. syr. 422	1473/4
Mard. Orth. syr. 417	1474
Mard. Orth. 74	1478/9
Mard. Orth. 143	1478/9
Mār Mattai 27	XV
Midyat Gülçe 9	XVI/XVII
Mard. Orth. syr. 157	XVI/XVII
Basaranlar 19	1590/1
Mingana syr. 466	1617
Vat. Sir. 543	1782
Mardin. Orth. 156	XVIII
Mard. Orth. syr. 174	XVIII/XIX
Midyat Gülçe 12	1908
Mār Mattai 287	1908

Undateable Manuscripts

Markuskloster (SMC) 198
Qaraqōš Orth. (B)

Homily 138

Manuscripts Listed in Bedjan's Edition

Bedjan Number	Manuscript Number	Date
O. 135	Bodleian Library Syr. 135 (Oxford Poc 404)	1641
P. 197	Paris syr. 197	XVI
L. 17,262	Br. Lib. Add. 17,262	XII

Manuscripts Included in Vööbus and not by Bedjan
[Chronological Order]

Manuscript Number	Date
Br. Lib. Add. 18,817	IX
Vat. Sir. 566	1472/3
Mard. Orth. syr. 422	1473/4
Mard. Orth. syr. 417	1474
Mard. Orth. 74	1478/9
Mard. Orth. syr. 418	1482
šarfeh Patr. 41	1490/1
Mār Mattai 27	XV
Mār Behnhām syr. 8/8.1	XVI/XVII
Mard. Orth. syr. 172	XVI/XVII
Vat. Sir. 543	1782
Mard. Orth. 156	XVIII
Mard. Orth. syr. 174	XVIII/XIX
Paris syr. 377	1855
Midyat Gülçe 11	1859
Mard. Orth. syr. 446	1900/1
Mard. Orth. syr. 171	1903
Midyat Gülçe 12	1908

Undateable Manuscripts

Markuskloster (SMC) 198
Mard. Orth. syr. 177

Manuscripts Containing One of the Homilies on the Solitaries though it Remains Unclear which Homily

Oxf. Hunt. 341	1557
Vat. Borg. Sir. 143	XVII
šarfeh Patr. 310	1905

THE SECOND HOMILY ON THE SOLITARIES (BEDJAN, 138)

Summary

This *Second Homily on the Solitaries* was possibly composed as a written document and sent to a particular pupil named Daniel, rather

than performed orally.[6] Even though Jacob regularly addresses his audience in the singular, in most cases it is likely that he intends the singular to speak to any solitary who encounters the text. Yet on occasion, Jacob seems to be addressing a particular person, whom he addresses as "my friend (701)," "Your Purity (710)," and "Your Brotherhood (464)."

Jacob begins the homily by depicting the Evil One as a violent and crafty opponent, who reacts with hostility to the solitary's exalted station (1–14). Satan's primary weapon in this battle is persistence realized through constant variation of tactics (15–22). In fact, his tactics are also tactile, for he collects empirical data about the solitary through experimental touch (47–48, 69–70). Throughout this sermon, Jacob has a twofold concern over the tempting thoughts of despondency and melancholy. First, the solitary is particularly prone to these thoughts, because of his poverty and solitude (31–52, 83–86, etc.). Second, Satan realizes that the despondent and melancholic monk neglects all his ascetic and monastic labors (43–44, 73–74, etc.). Jacob turns this danger around and encourages the solitary that if he were to conquer these passions, then the Evil One would depart from him (75–76).

Jacob counsels the solitary to wage war against melancholy and despondency, by being armed with the virtues of patience and fortitude (87–96). In particular, he elucidates a program of transforming tempting thoughts into an ever present concern for God and His Kingdom (103–154). The solitary is to redirect his gaze from his earthly suffering onto the joy of the Kingdom's delights (119–120). Instead of being bound to tempting thoughts, he should bind his mind in heaven, engage in ascetic labors, and constantly think about the hour of his death (121–136). This practice should not be viewed as a morbid fascination, but as a preoccupation with future glory. For the solitary should remember that he has an exalted station and will obtain a heavenly crown if he does well in his contest (146–154).

---

[6] This claim is supported by mss. P. 197; Vat. Sir. 566; Vat. Sir. 543; šarfeh Patr. 41; Midyat Gülçe 11; Midyat Gülçe 12. Also, see line 464, where Jacob says, "…these things, which I *write* (*ketbet*) to you…."

The solitary dashes his tempting thoughts upon Christ, the Rock, and tramples them under foot (179–190). Like an expert runner, he does not discourage himself by imagining the entire course in his mind nor does he exercise for just a single day, but each day he focuses on the course before him (195–208). And like a sojourner, he lives every day knowing that his course will continue until the end of his life (211–224). Yet, this constant struggle should not make him despondent or melancholic, because through all this athletic exertion and hardship, he will obtain a crown (231–248).

The solitary may take comfort in the narrative of the rich man and Lazarus, for like Lazarus, the solitary has temporal evils in this life, but also like Lazarus, he will find eternal rest in the Kingdom (249–274). In fact, the solitary is truly the rich man, for true wealth is contentment with daily bread and the necessities of life, whereas poverty is being entangled with this world's goods (275–294). Therefore, true wealth and poverty are internal attributes and are determined by the will (295–312).

The solitary must be on guard against two opposing thoughts: pride in one's exalted station and despair over one's hardships (331–362). In typical Evagrian language, Jacob counsels the solitaries to drive out one thought with another (341–342). Pride in one's exalted monastic station can drive out despair (345–350). And recalling one's sin and reprimanding oneself can drive out pride (353–362).

Jacob recommends using the prophets as models to paint colorful mental images of their ascetic toil (393–408). Through this mental iconography, the solitary learns to emulate their endurance (405–406). The solitary ought to avoid conversation with women and the masses, since they bring temptation along with them (441–454). Instead, he ought to limit his conversation to like-minded chaste men (*qaddišē*).

Jacob compares the present temporal suffering to the future eternal joy and shows that there really is no comparison (455–506). Therefore, the solitary ought to limit his pleasure in this world to increase his pleasures in the next (479–480, 505–506, etc.). He should also grieve on behalf of the sins of the world and demonstrate compassion through tears and supplication (537–546). He must learn from his teacher Jesus to not be anxious about food and

clothing, while he uproots the root of evil and all its fruits (547–574).

There are many blessings for the one who completes his monastic course (591–620). Likewise, there are numerous woes for those who do not prepare for the coming of the Bridegroom (621–640). The solitary ought to direct his gaze upon both the unending woes and the eternal blessings to wake himself up to ascetic labors (641–654). Ultimately, his gaze must rest upon God (655–660).

Jacob concludes by urging his audience (perhaps specifically his pupil Daniel) to take from him what is beautiful and leave behind what is ugly (701–706). And he asks for prayer and gives glory to God (709–720).

Sources

Evagrian Tradition

In "Mar Jacob of Sarugh on Monks and Monasticsm," Sidney Griffith situates the two surviving homilies *On the Solitaries* (*īḥīdāyē*) within their historical context and explicates their key themes through extensive quotation accompanied with brief, but insightful commentary.[7] Concerning this second *memrā*, he says, "…it is in fact virtually a manual of ascetical and mystical theology for the *īḥīdāyē* written in what is unmistakably an Evagrian tenor…"[8] Evagrius is well known among both ancient and modern monastic authors for his categorization of temptations within an ordered list of seven categories of generic tempting thoughts (*logismoi*): gluttony, fornication, greed, melancholy (*lupē*), anger, despondency (*akēdia*), vainglory, and pride.[9] Evagrius counsels monks to learn the cir-

[7] Sidney H. Griffith, "Mar Jacob of Serugh on Monks and Monasticism: Readings in his Metrical Homilies on the Singles," In Geoge Anton Kiraz, ed., *Jacob of Serugh and His Times* (Pictaway, NJ: Gorgias Press, 2010), 71–89.

[8] Griffith, "On Monks and Monasticism," 81.

[9] See Robert E. Sinkewicz, *The Greek Ascetic Corpus* (Oxford: Oxford UP, 2003), xxiv–xxxii. Also, Luke Dysinger, O.S.B. maintains a noteworthy web site dedicated to Evagrius:

http://www.ldysinger.com/Evagrius/00a_start.htm

cumstances in which these tempting thoughts arise, so that a monk might conduct a war against Satan and the tempting thoughts which he stirs up.[10] Likewise, one of Jacob's primary concerns in this second homily is preparing the solitary to counter the tempting thoughts (*ḥuššābē*) or passions (*ḥaššē*)[11] of despondency (*ma''inutā/ quṭṭāʿā*)[12] and melancholy (*karyūt lebbā*), which the Evil One has stirred up within the solitary.

It is not clear whether Jacob was familiar with the writings of Evagrius or whether Evagrian ideas had simply become part of the monastic traditions of the communities with which Jacob had contact. Like Evagrius and the Egyptian desert fathers, Jacob advocates using one tempting thought to drive out another (341).[13] And in one passage, Jacob seems to be dealing directly with an Evagrian example of despondency. Evagrius writes:

> When he reads, the one afflicted with acedia *yawns* a lot and readily drifts off into sleep; he rubs his eyes and stretches his arms; turning his eyes away from the book, he stares at the wall and again goes back to reading for awhile; leafing through the pages, he looks curiously for the end of texts, he *counts the folios* and calculates the number of gatherings. Later, he closes the book and puts it under his head and *falls asleep*, but not a very deep sleep, for hunger then rouses his soul and has him show concern for its needs.[14]

and

> There are certain impure demons who always sit in front of those engaged in reading and try to seize their mind… It

---

[10] Sinkewicz, *The Greek Ascetic Corpus*, 136–152.

[11] Jacob uses "thoughts" and "passions" interchangeably in this homily.

[12] Jacob uses these two words to convey the Evagrian "acedia" with no discernable difference between the two. However, for the sake of consistency, the translators chose to translate *quṭṭāʿā* as "listlessness" and *ma''inutā* as "despondency."

[13] Cf. Evagrius, *Praktikos*, 58 and Palladius, *Lausiac History*, 26. 4.

[14] Evagrius, *On the Eight Thoughts*, 6:15.

> sometimes happens that they force them to *yawn* more than they are accustomed and they instill a very deep sleep quite different from usual sleep… *They touch the eyelids* and the entire head, cooling it with their own body, for the bodies of the demons are very cold and like ice…[15]

In phrasing that echoes these two passages, Jacob suggests that the Evil One brings despondency upon the reading monk, who yawns, counts pages, and eventually falls asleep after a demonic touch to the eyelids (373–382). Of course, this similarity need not imply a literary dependency, but only a shared monastic experience. Certainly, this homily does not simply repeat Evagrian teaching without change, but adapts the Evagrian system to Jacob's own concerns.

Ephremic Tradition

In addition to these Evagrian echoes, Griffith also says that Jacob's compositions in general readily remind the reader of Ephrem's style and themes and identifies several passages in this second *memrā*, which he refers to as "echoes" of Ephrem.[16] In fact, it is well known that Jacob admired and lauded Ephrem's life and works.[17] Therefore, it should not be surprising to find "echoes" of Ephrem in Jacob's corpus. However, as is the case with the above mentioned "Evagrian tenor," these similarities need not indicate a literary dependency. Nevertheless, a pivotal passage near the center of Ephrem's *Second Verse Homily on Reproof* could be a possible source for several of the "echoes" which Griffith identified and several more which have remained unidentified. A brief review of Ephrem's argument in that homily will be profitable to bear in mind while reading the translation of Jacob's homily. For even if literary dependency cannot be proved, a recognition of thematic similarity between the two homilies can be useful for reminding the

---

[15] Evagrius, *On Thoughts*, 33.

[16] Griffith, "On Monks and Monasticism," 71–89 *passim*.

[17] See Joseph Amar, "A Metrical Homily on Holy Mar Ephrem by Mar Jacob of Sarug," *Patrologia Orientalis* 47 (1995): 1–76.

reader that Jacob is not simply the heir of Egyptian monastic traditions, but also the heir of Ephremic spiritual guidance.

Ephrem's text is addressed to the entire church (and not a monastic audience) and while it introduces numerous topics of moral development in its nearly two thousand hemistichs, it is primarily concerned with the proper and improper use of the tongue in church life. In the middle of the homily, Ephrem explores the relationship between his audience, the Evil One, and God. He wants to show that the Evil One's temptations are in fact dangerous, while still maintaining God's goodness and the absolute authority and freedom of human willing in the midst of temptation.

Ephrem depicts the Evil One as the brutal and crafty opponent of his audience, who murders people with their own weapons.[18] He constantly varies his weapons to take advantage of human weakness, tempting those near him with deeds and those far from him with thoughts.[19] Ephrem says that a variety of temptations come to humanity at the suggestion of the Evil One in perverse imitation of God's goodness and gives numerous examples of the great variety of temptations which trap some, but others successfully avoid.[20]

Similarly, Ephrem depicts mankind as being on a journey.[21] Sometimes he speaks of stairs, to emphasize the ascent. Other times, he speaks of paths to emphasize the obstructions. And to emphasize the protection of the church, he depicts the believer as being on the good merchants' ship navigating through death-filled waves. Satan watches this journey and attempts to hinder it.

In this contest between the Evil One and humanity, the latter holds all the power and authority. Ephrem says,

---

[18] Edmund Beck, *Des heiligen Ephraem des Syrers Sermones I*, CSCO 305–306 (Louvain: Peeters, 1970), text 2 (henceforward Ephrem, *Reproof 2*), lines 779–804.

[19] Ibid., 787–792. It is important to note here that Ephrem, as well as Evagrius and Jacob, stresses that thoughts are the Christian's moral battle ground.

[20] Ibid., 805–828.

[21] Ibid., 909–962.

To the degree that the Evil One is crafty with his snares,
he is weak with his compulsion.

For if he had [access to] compulsion,
he would have no need for stratagems.

But his stratagems teach us
that he does not lead with compulsion.[22]

Ephrem argues that the Evil One is able to borrow power from human willing, when the will through its own desire fashions chains and hands them to Satan.[23] Thus, when Satan tempts, he takes God-given desires into consideration, for he recognizes that only pleasing and gratifying chains have any hope of lasting.[24]

For he knows that if he chains us
with a displeasing chain,

our mind will cut off
its chain quickly.[25]

Jacob, like Ephrem, employs the imagery of chains, traps, snares and nets, which on the surface seem to imply external compulsion, in order to argue for the absolute authority of the human will and the ultimate impotence of Satan when faced with human willing (679–684). Both authors also emphasize the Evil One's crafty exploitation of human desire and habits as the source of the Evil One's apparent power (125, 143–146, 155–160).[26]

Ephrem explores the nuances of his imagery, teases out insights, and only switches imagery after a particular point is made. Jacob, on the other hand, compressed and alternated the same imagery, while deftly avoiding mixing the metaphors. Echoing Ephrem, Jacob depicts the Evil One as a combatant, who directs his weapons against the solitary. The Evil One is also seen interrupting the solitary's race, with traps, nets, chains, and webs, while

[22] Ibid., 865–868.
[23] Ibid., 887–908.
[24] Ibid., 963–974, 1011–1032.
[25] Ibid., 1021–1024.
[26] Ibid., 859–860, 1011–1014.

mocking those caught in his webs. But, Jacob weaves these two clusters of images so tightly together through rapid alternation that they become the warp and weft of a single cloth. The cloth's woven pattern clearly reveals a relationship defined by a deadly contest and also serves to unify many diverse elements of Jacob's moral and ascetic teaching.

Two particular passages from Ephrem's homily suggest, but do not prove, possible literary dependency. In one of the passages, which Griffith identified as an echo of Ephrem, Jacob says, "For the will is that which conquers and is also conquered (417)." In Ephrem's sermon, we find a similar line: "Since the contest is according to your will, / so it conquers and is also conquered."[27] Jacob appears to take a particular line from Ephrem's sermon and alter it to fit the context and meter of his own sermon. Admittedly, the similarity between these two lines could be explained away without reference to an intentional allusion. However, if this similarity was unintentional, than this "echo" is indeed sonorous.

In addition to these similarities, Jacob also appears to quote Ephrem's sermon, which says,

> He sets his traps on all sides
> and is patient with his traps.
>
> He is neither slothful nor weary,
> because he hourly changes his traps.
>
> A myriad of traps, he sets
> for one soul to capture it.[28]

The first four of these hemistichs share an ever present theme in Jacob's homily (e.g. 679–684). However, the final 7 + 7 syllable full line is found transformed into a single 12 syllable half line in Jacob's homily where grammatically optional elements are dropped and the word order is rearranged to fit the new rhythm (18). This direct quote suggests that Jacob had access to Ephrem's sermon. And when this quote is read along with the aforementioned echoes, it seems likely, although not certain, that Jacob was consciously

[27] Ibid., 873–874.
[28] Ibid., 829–834.

engaging with Ephrem's sermon and adapting its themes to fit his specific needs.

Outline

I. The Evil One Introduces Thoughts of Despondency and Melancholy (1–52)
II. The Evil One Tempts with Persistent Variation (53–86)
III. Fight Against Satan and His Tempting Thoughts (87–138)
IV. Fix Your Sight upon the Lord (139–166)
V. Dash Your Newborn Thoughts upon Christ, the Rock (167–196)
VI. Travel through this World as a Sojourner (197–228)
VII. Struggle to Obtain a Heavenly Crown (229–262)
VIII. True Wealth is Contentment with Daily Bread (263–312)
IX. Learn about Your Exalted Station from Your Adversary's Animosity (313–338)
X. Overcome One Passion with its Complement (339–362)
XI. Satan Binds the Solitary with a Pleasing Bond (363–390)
XII. Imitate the Endurance of the Prophets (391–420)
XIII. The True Fast is Conducted within the Mind and the Will (421–440)
XIV. Guard Your Conversation from the Masses (441–456)
XV. Counter Melancholy with Hope, Joy, and Contentment (457–506)
XVI. The Solitary is Self-Guided (507–530)
XVII. Exhibit Compassion through Supplication (531–546)
XVIII. Be Not Anxious (547–574)
XIX. Dwell within Silence and Rest (575–596)
XX. Blessings (597–620)
XXI. Woes (621–640)
XXII. Gaze upon God and His Promises (641–660)
XXIII. Raise Your Mind to the Bridal Chamber of Light (661–686)
XXIV. Scatter Ascetic Labor in Your Soul (687–700)
XXV. Conclusion: Take from Me What Is Beautiful (701–720)

TEXT AND TRANSLATION

HOMILY 137: ON THE SOLITARIES[1]

I. PROEM: GOD IS LIGHT AND WEALTH

By the teaching of the Son of God creation was illumined
so that, seeing the way of life, the world might walk in it.[2]
His word was made a great lamp[3] for all the discerning
and from it a great light courses along their paths.[4]
He is the way and the light and the life[5] for anyone journeying upon it,
and whoever strays from it will find a trackless wasteland.[6]
Whoever seeks to see His Father journeys with our Lord
and walks with Him until he rests on[7] his Begetter.
He is the door[8] by which one enters unto greatness
and from Him issue forth treasures so that the whole world might become enriched.
He is the wealth[9] which does not change [as if] mounted on a wheel,[10]

---

[1] P. entitles this "On renunciation and on the solitaries and on [the saying], "That they should not look back, just as our Lord said."

[2] E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519* (2 vols.; London: Asher & Co., Publishers, 1893), 1:224.4–6.

[3] L. "of light".

[4] cf. Ps 119:105; Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:292.21–293.5.; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction* (Cistercian Studies 235; Collegeville, Minnesota: Cistercian Publications, 2013), 229.

[5] O. "He is the way filled with life…"

[6] Cf. Ps 107:40; Job 12:24; Prov 5:5–6 Peshitta.

[7] L. "with".

[8] John 10:7.

[9] Col 1:27; 2:3.

[10] Money changes hands and human wealth ebbs and flows. Jacob's analogy of being mounted on a wheel is used of human wealth also in Paulus Bedjan, ed. *Homiliae Selectae Mar-Jacobi Sarugensis*, 4:296.7–8.

B 137

ܐܵܬ ܒܵܟ ܘܡܢ ܡܫܟ
ܟܬܒܐ .ܟܓ.
ܠܠ ܡܫܬܘܬܐ

818

ܟܫܟܦܢܐ ܕܟ ܐܟܐ ܒܘ ܬܢܐ: 1
ܘܢܐ ܟܠܐ ܐܘܢ ܡܬܐ ܒܢܟ ܟܐ ܟ
ܫܟܐ ܟܫܐ ܥܒܐ ܙܟ ܟܦܠ ܦܬܐ:
ܒܟܢ ܘܐ ܟܐ ܟܠ ܐܘܢ ܡܬܐ ܟܒܘ ܐ ܟ 5
ܫܟ ܫܐ ܐܘܢ ܐܠ ܘܦܐ ܐܫ ܫܟ ܟ
ܟܟ ܫܐ ܐܠ ܘܟ ܘܢ ܐܫ ܫܟ ܟ
ܟܫ ܙ ܘ ܐܠ ܘܟ ܘܢ ܠܐ ܟ ܟ
ܟܫ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ
ܟ ܐ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ 10
ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ

but stands as a pillar[11] and is not changed.
Great is the treasury outside of which is poverty,
deficient and needy is each person not enriched by it.
Gold is a burden, both chains and shackles for its possessor,
the fetter is large and at its end is a noose.
True wealth is when the soul is united with God
and filled by Him spiritually with hidden blessings.
All of the treasuries of all of the kings of the whole earth
are exceedingly diminished compared to the one relying upon God.
Wealth is the support of a broken reed and whoever relies upon it
pierces his hand,[12] for it neither supports him nor bears him up.[13]
Whoever relies upon God never falls,
rather, his hope is forever unchanging.
Look, God is the full wealth, treasure, and treasury.
Come you destitute, fulfill your needs from Him.
Whoever is going to die needs nothing except to live,
for whoever has New Life, it remains[14] with him.

II. Anxiety over Worldly Wealth Kills the Soul

Oh mortals, you lack only life,
hurry on your way to acquire these things.
Here in God, life is hidden and guarded for you,
enter in and for yourself retrieve from Him life without end.
A breath of water sustains the fish and if the fish goes up
onto dry ground, it has crossed the boundary which keeps it alive.

---

[11] Jacob could be utilizing word-play between pillar *ʿamūdā* (pillar) and *ʿūmrā* (monastery) which would cause one to associate the monastery with the strength of a pillar.

[12] O. omits, "his hand".

[13] Isa 36:6.

[14] Lit. "is attached to".

ⲀⲀⲗⲗ ⲟⲩⲙ ⲁⲙ ⲕⲧⲧⲟⲩⲁ ⲟⲗⲗ ⲧⲙⲁⲁⲥⲕⲕ⸗
ⲥⲍⲁ ⲉⲟ ⲍⲟⲗ ⲃⲕⲕⲛ ⲧⲇⲏ ⲧⲙⲧⲥⲥⲛⲉⲗⲁⲩ ⲉⲙ:
ⲏⲕⲣⲛ ⲣⲣⲍⲙ ⲥⲗⲗ ⲕⲛⲟⲙⲁ ⲃⲧⲉ ⲗⲩ ⲕⲁⲁⲛ⸗
ⲃⲍⲟⲗ ⲏⲉⲛⲍⲁ ⲉⲟ ⲧⲥⲕⲗⲗⲁ ⲟⲧⲙⲥⲗⲁⲙⲁ ⲕⲃⲙⲏⲇ ⲕⲉ: 819 15
ⲓⲙⲙⲍⲁ ⲉⲟ ⲍⲟⲗ ⲏⲕⲧⲙⲕⲕⲉⲇ ⲧⲙⲥⲛⲏⲙⲁⲩⲁ⸗
ⲕⲁⲁⲟⲁⲁⲁ ⲙⲁ ⲃⲕⲗⲕⲟⲁ ⲧⲙⲙⲁ ⲥⲕⲕⲩⲗ:
ⲟⲙⲕⲛⲁ ⲇⲏⲇ ⲉⲏⲕⲕⲁ ⲥⲏⲧⲁ ⲍⲟⲙⲥⲩⲗⲁⲛ⸗
ⲕⲙⲙⲁ ⲥⲍⲁ ⲃⲕⲙⲟⲙ ⲙⲕⲧⲁ ⲃⲕⲙⲉ ⲁⲟⲗ:
ⲙⲕⲕⲉ ⲥⲣⲛⲍⲙ ⲙⲉ ⲙⲉ ⲃⲁⲁⲙⲗ ⲕⲗⲗⲕⲟⲁ⸗ 20
ⲙⲙⲏⲁ ⲃⲙⲁ ⲍⲙⲁⲁ ⲕⲁⲁⲟ ⲃⲍⲏⲕⲙⲃⲙ ⲙⲁⲁⲗⲗ:
ⲁⲃⲁ ⲣⲣⲛ ⲗⲁ ⲃⲙ ⲙⲙⲙⲏ ⲁⲉ ⲗⲏⲉ ⲕⲉ⸗
ⲁⲙⲁ ⲃⲁⲁⲗ ⲕⲗⲗⲕⲟⲁ ⲙⲁⲁⲙ ⲗⲁ ⲩⲙⲗ:
ⲀⲀⲗⲗ ⲕⲟⲕⲙ ⲁⲗⲁⲃⲙ ⲙⲏⲧⲃ ⲃⲗⲁ ⲙⲙⲏⲕⲁⲁ⸗
ⲟⲁ ⲁⲕⲟⲁ ⲍⲁⲁⲁ ⲟⲙⲙⲏⲁⲁ ⲟⲥⲍⲁ ⲙⲏⲏⲏⲗ: 25
ⲁⲉ ⲙⲙⲙⲧⲁ ⲙⲕⲕ ⲙⲧⲙ ⲙⲙⲃⲙⲙⲧⲧⲙⲙⲟ⸗
ⲁⲙⲁ ⲃⲙⲁⲁ ⲗⲁ ⲙⲙⲙⲙ ⲙⲧⲙⲙ ⲀⲀⲗⲗ ⲧⲙⲁ:
ⲃⲁⲙⲁ ⲃⲁⲗⲙ ⲕⲉ ⲙⲧⲁ ⲙⲧⲁⲁⲁ ⲟⲉ ⲁⲁⲁⲕⲙⲙ⸗
ⲁⲉ ⲟⲙⲧⲁⲁⲁ ⲙⲧⲁ ⲏⲏⲏⲙⲁ ⲙⲙⲙⲧⲁⲁ ⲁⲃⲁⲙ⸗
ⲏⲁⲁ ⲏⲕⲙⲁ ⲙⲙⲙⲁ ⲙⲧⲁ ⲙⲙⲙⲁ ⲃⲗⲁ ⲙⲏⲏⲏⲙⲁ: 30
ⲟⲁ ⲏⲁⲏⲟⲁ ⲙⲙⲙⲁ ⲕⲙ ⲙⲧⲁ ⲙⲙⲙⲁⲁⲧⲧⲙⲁ ⲕⲙ:
ⲟⲙⲁⲁⲙⲙ ⲕⲙ ⲙⲧⲁ ⲙⲙⲁ ⲃⲗⲁ ⲙⲙⲏⲕⲟⲁ⸗
ⲙⲙⲟⲁ ⲃⲙⲧⲁ ⲙⲙⲁ ⲏⲧⲁⲁⲁ ⲁⲁⲁⲟⲁ ⲃⲙⲏⲕ:
ⲟⲁⲁⲁ ⲏⲧⲏⲟⲁ ⲏⲙⲁⲟⲁ ⲃⲙⲁ ⲉⲟⲁ ⲏⲕ⸗

In the Son of God a life-giving Spirit[15] exists
for the human race, and whoever strays from Him has perished.
Swim in Him spiritually, as in a great sea,
but if you depart from Him, there is death filled with woes.
Inhale Him and live for unless you are in Him, you cannot live.
Let Him be water to you, and you, a fish in Him, feeding on life.[16]
The world's breath[17] blows death into whoever inhales it,
for it quickens the desire to breathe according to the flesh.[18]
The snake blew into the mother of the (human) race by that tree
of knowledge and she began to blow death into Adam.[19]
Desirable in appearance and pleasing to the eyes and full of death[20]
is this desirable world which brings down the person who loves it to Sheol.[21]
So Eve would gaze at that tree and it would become pleasing to her,
but because she loved it, she harvested death from its fruit.[22]
And from then on all worldly pleasure became death,

---

[15] L. "way".

[16] Cf. *Apophthegma* 10 of Abba Anthony. John Wortly, Trans. *Give Me a Word: The Alphabetical Sayings of the Desert Fathers* (Yonkers, NY.: St. Vladimir's Seminary Press, 2014), 33; *Apophthegmata Patrum* (PG 65:77.10).

[17] Cf. 1 Cor 2:12.

[18] Cf. Gen 2:7 in which God is the agent breathing the breath of life into the face of Adam. The allusion life-giving breath contrasts with the breath of the world and the snake.

[19] Cf. Gen 3:3.

[20] Cf. Gen 3:5.

[21] This language of a woman bringing a lover to Sheol is found in Prov 5:5; 7:27. The adulterous woman is reinterpreted as the world as in Wis 2:1.

[22] Cf. Gen 3:6; Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:500.18–501.5; cf. Robert Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 391.

35 حَنَ أَكْهُا حصَّسُا وُهسُا هَسسُّسلُا:
820 كَيْسهُا وِلِنُعُا هَاسُا بِنُقْص هَتْه هْتْه أَهقَ۞
أَسِ وَحنُعُا وُكُا هسَّس كْه وُهسُلَّسلا:
أَبْهِ أَحَنَ هْتْه هَصاًا وِه وَهلَّا هُتْا۞
هَصهُسوِس هَسَّسِ وُالُا نْ كْه لُا سُسْا أَيِسلا:
40 وهُا كُس هَتُا هَايِسِ كْه نَهسُا وِنُكْا سَتْا۞
وُهسُا وِكُحصُا هَصاًا نُصسُا كَبِهُأَس كُهَ:
وَهرَسُا كُهَ قَيِكُا وِأَهَص كْصهزُلَّسلا۞
سْهسُا بقَس كُهَ كَاهَا وِيَتصُا هَي أَسكُسُا:
هَه وَبَحكُا ههَزَبِ وِأَقَّس هَصاًا كُاوُس۞
45 وَيَسِي كَسُاًا هَصاًا كَتَتسُا هَصلَّا هَصاًا:
كُحصُا وَيَسِيُا وِكَصهَسلا هَسْبِ كَبِوُسْس كْه۞
وَاسْهو سُهُا حهَه أَسكُسُا هَصهزُا هوُا كُهَ:
هَي قَاوْه وْس هَصاًا هَهقَبِ كَلا وَاسْحهْه۞
ههْتْه هَحهَلا كَلا قَائصاًا وِكُحصُا هَصاًا وِس:

for [its] beauty would surely slay any who earnestly desire it.
By that tree of knowledge whose appearance was beautiful,
wealth was dressed up as wealth for the one who acquires it.
The world's property is that murderous fruit,
but whoever possesses nothing in the world will not taste[23] it.[24]
Anxiety over extravagances pours forth from [the fruit] into the soul,
so be free of it.[25] Be not anxious,[26] as it was commanded.[27]
With that spiritual commandment, "Let no one be anxious,"[28]
he distances [himself] from that fruit which chokes the one who plucks it.

III. Confidence in God Spurns Anxiety

Our Lord tread a way[29] up from death for His apostles
and would say, "Do not be anxious,"[30] lest you be strangled.[31]
Anxiety is an evil and a noose for the soul,
do not be strangled,[32] lay aside that evil that you carry.
And since it is also an evil when one is anxious for a single day,[33]

---

[23] O. "It does not suffer him wrong".

[24] Cf. 1 John 2:15–17.

[25] This is a specific command for the solitaries in Philoxenus: E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:498.13–17; cf. Robert Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 389.

[26] Despite this being 3rd masculine singular in the Syriac text, for ease of comprehension in English, it is changed to 2nd singular.

[27] Cf. Matt 6:25.

[28] Matt 6:25.

[29] *Odes-Sol.* 17:9; 22:7; Aphrahat, *Demonstration* 7, 524.6–7; Ephrem, *Pashcal Hymn*, 83–84; *Didascalia Apostolorum* 26; Robert Murray, *Symbols of Church and Kingdom*, 299–301.

[30] Matt 6:25.

[31] Cf. Matt 13:22.

[32] O. omits, "Worry is trouble and a noose for the soul. Do not be choked."

[33] O. "This is also…"

ⲙⲡⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲙⲡⲉⲓⲱⲧ ⲙⲡⲉⲧⲣⲁ

so it is also right that one not be anxious (during) the entire day.
Our Lord also removed the day's anxiety
from his disciples, for publicly He even declared it, "evil."[34]
And about this daily anxiety there was no commandment
that He gave to His apostles; rather, He left it without a (specific) law.
And after consideration, He taught, "Do not be anxious about tomorrow,"[35]
and also that they should never be anxious like those lacking [faith].[36]
He mocked anxiety and called it a daily evil before them[37]
that by its appellation they might understand how deplorable it is.
And by their choice, these would come to perfection,[38]
to never again carry anxiety physically.[39]
The soul filled with that divine confidence
has no place for anxiety to enter and intermingle with it.
If His hope is sure for you, there is no way you can be anxious
and if you are bereft of His commandment, anxiety has strangled you.[40]
Let no one be anxious if the Lord is set as his confidence[41]

---

[34] Matt 6:34; For a parallel application of Matt 6:31–34, see G. Olinder, *Jacobi Sarugensis: Epistulae Quotquot Supersunt* (Louvain: Peeters, 1937), 4.10; 43.21–24; 152.12; 187.4–5. Most English translations here have translated this as "trouble" historically, but I have translated it here as "evil" to show the connection with the preceding argument.

[35] Matt 6:34.

[36] Luke 12:30.

[37] Matt 6:34.

[38] Cf. *Book of Steps*, 1:5; Heb. 6:1; 7:11.

[39] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:238.1–3.; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 188.

[40] Cf. Matt 13:7.

[41] Cf. Ps 14:6; 52:7.

ܐܥܨܝܬܐ ܕܐܠܗܐ ܘܩܛܝܪܗ ܡܢ ܫܡܝܐ ܢܚܬ܀
ܐܡܪ ܐܢ ܟܕ ܟܐܦܐ ܒܫܡܐ ܥܡܟܐ: 65
ܡܢ ܐܟܣܛܪܐ ܕܐܡ ܘܐܝ ܩܨܝܐ ܗܢܐ ܟܫܠܐ܀
ܩܛܝܪܐ ܘܐܦܐ ܒܫܡܐ ܟܐ ܩܐܡܒܢܐ:
ܡܐ ܟܫܝܩܬ ܐܠܐ ܥܡܟܐ ܘܠܐ ܢܩܐܡܗܐ܀
ܐܘܠܐ ܐܢܫ ܒܡܐ ܕܐܡ ܒܗ ܩܕܡ ܗܘ:
ܐܘܠܐ ܩܛܝܪܐ ܡܢ ܫܡܝܐ ܐܦ ܡܥܨܝܬܐ܀ 70
ܒܙܢܐ ܕܒܝܐ ܩܨܝܐ ܘܫܡܐ ܗܢܐ ܩܐܡܘܩܘܡ:
ܘܡܢܐ ܒܥܡܐ ܬܫܡܫܘܬܐ ܒܥܡܐ ܩܘܡ܀
ܐܡ ܙܝܢܐ ܬܐܡ ܢܐܡ ܟܫܥܢܝܐ:
ܐܠܐ ܩܛܝܪܐ ܡܢ ܫܡܝܐ ܩܒܝܠܐ ܟܐ܀
ܬܥܐ ܘܫܒܝܐ ܐܡ ܐܡܒܝܐ ܐܟܘܐ: 75
ܠܐ ܐܡ ܐܢܐ ܒܝܐ ܐܡܒܝܐ ܐܟܐܡܐ ܕܐ ܘܐ܀
ܐ ܐܢܢ ܟܡ ܡܕܐ ܘܐܪܙ ܩܘܐ ܠܐ ܐܡ:
ܐ ܐܡܒܝܐ ܡܐ ܩܘܐ ܒܗ ܩܡܘܬ ܡܥܡܪ ܙܒܝܐ܀ 822
ܠܐ ܐܒ ܬܪܙ ܐܬܐ ܘܡܢܐ ܡܡ ܐܡܒܝܬ:

for the Lord is wealth and full of blessings without anxiety.
[He] is the great provision and whoever acquires Him has trampled anxiety,
indeed, where He is, there is nothing lacking that one should be anxious.
If He is yours, what do you not have since [it is so]?[42]
And if you do not have Him, you are deficient even while you are anxious.
If the One who can nourish you when He is with you is [actually] with you,
indeed, leave it to Him[43] [to be anxious]–or are you more diligent than God?

IV. NATURE DEPICTS GOD'S PROVISION AND THE FUTILITY OF WORLDLY WEALTH

Heed His teaching and see the demonstration of His work,
for He grants you everything necessary when you are not anxious.
Who, while worrying, can increase his stature,[44]
and being diligent can add a cubit to it and extend it?
By this He has shown that the One concerned with increasing statures
is the one fulfilling their needs.
He sustains whatever gives life,
for life is better than nourishment and He has granted it.[45]
That One who increases is He who clothes—It is not yours [to be anxious about].
Should you carry anxiety over the statures which He has increased? What shall you wear?

---

[42] Although the end of the line reads "Since He is yours" I have not preserved the repetition in translation as it sounds awkward in English.

[43] Literally, "It is His".

[44] Cf. Matt 6:27.

[45] Cf. Matt 6:25.

ⵓⵎⵏⴰ ⵜⵜⴰⵡⴰ ⵏⵜ ⵜⵡⵍⴰ ⵍⵍⴰ ⵍⵅⵓⵔⴰ⁘
ⵉⵎⵜⵜⴰ ⵏⵜ ⵣⵓⵎⵜⴰ ⵜⵜⵓⵎⵜⴰ ⵜⴰ ⵜⵔⵔⴰⵔⴰ ⵓⵎⴰ:
ⵍⴰ ⵔⵎⵏ ⵙⵙⴰⵎⵏ ⵓⴰⵔ ⵜⵍⵔⵔ ⵉⵏⵙ ⵉⵎⵍⴰ ⵡⴰⵍⵍⵓⵏⵜ⁘
ⵏⵉ ⵜⴰ ⵏⵎ ⵅⵙ ⵙⵅ ⵍⴰ ⵏⵎ ⵅⵙ ⵅⵔ ⵜⴰ ⵡⵎⵅⵙ:
ⵄⵍⵉ ⵅⵍⵍⵓⵏⵜ ⵅⵙ ⵙⵙⴰⵎⵏⴰ ⵉⵔⵎ ⵓⴰ ⵅⵔ ⵔⵔⵓⵔ⁘
ⵏⵉ ⵅⵅⵓⵔ ⵜⵜⴰⵡⴰ ⵜⵜⴰⵡⵙⵙⵓⵔⵜ ⵅⵔ ⵅⵅⵓⵔ ⵜⵜⴰ:
ⵡⵎⵎⵓ ⵜⵜⴰ ⵅⵔ ⵓⵔⵎ ⵅⵙⵙⵏ ⵙⵅ ⵓⵅⵎⴰ⁘
ⵣⵓⵍ ⵜⵜⵅⵅⵓⵜⵜⴰ ⵜⵙⵙⵔ ⵅⵓⵎⵏⴰ ⵜⵜⵜⵣⵣⵓⵍⵓ:
ⵜⵜⵅⵅⵓⵔⵜ ⵓⵍⵅⵔⴰ ⵙⵓⴰ ⵜⵜⵓ ⵍⴰ ⵔⵔⵓⵔ⁘
ⵅⵅ ⵅⵔ ⵙⵣⵣⵓⵔ ⵙⵙⵅⵙⵙ ⵜⵜⵜⵅⵅⵓⵜ ⵅⵓⵎⵏⵅⵜ:
ⵜⵜⵜⵅⵅⵓⵔⵜ ⵓⵍⵅⵔⴰ ⵓⵎⵅⵙⵙⵏⵜ ⵅⵔ ⵅⵅⵓⵔ⁘
ⵅⵓⵣⵓⵍⴰ ⵙⵙⵔ ⵜⵜⵡⵍⴰ ⵜⵜⵜⵅⵅⵓⵜ ⵅⵔ ⵍⵍⴰ ⵜⵜⵜⵅⵅⵓ

He does not lack clothing to give. So why are you anxious?
Rather, the Giver will surely love and adorn you.
Behold, He set the lilies as an example for you,
for although they do not spin, he has clothed them with glorious garments.[46]
He has granted clothing and great glory to the grass on the mountains[47]
lest a king arrayed in beautiful colors be proud.
That most triumphant[48] of the kings, Solomon, was not covered
in all his splendor like the lilies with their adornments.[49]
The clothing of the king comes through anxiety and expense.
As for the lilies, since they are not anxious, [their clothing] supersedes his.
Although kings are provided the choicest part for their clothing,
to Him the grass of the mountains, which is certainly nothing, is more beautiful.
And with all that great anxiety and difficult toil,
kings cannot depict that beauty which rests upon the lilies.
People dive into the sea to bring up the blood of the murex,[50]
on dry land they labor to dye with wonderful colors.
So although the king's garment is adorned with all its glory,
one blooming flower, which is certainly nothing, scorns its color.

[46] Matt 6:28; For a parallel application of Matt 6:28, see G. Olinder, *Jacobi Sarugensis: Epistulae Quotquot Supersunt*, 239.3.

[47] Matt 6:30.

[48] L. "Illustrious one".

[49] Matt 6:29.

[50] A marine mammal responsible for making purple dye. See "Purple-dyers in Lazpa", in B.J. Collins et al., eds. *Anatolian Interfaces: Hittites, Greeks and their Neighbors. Proceedings of an International Conference on Cross-Cultural Interaction, Atlanta 2004*, Oxford 2008: 21–43.

ܠܐ ܫܥܡ ܟܗ ܚܟܘܥܐ ܘܢܐ ܫܡ ܡܙܓ ܐܝܠ:
ܐܘܐ ܡܐܕ ܗܢܫܡ ܘܡܡ ܐܗܪܫ ܟܝ.
ܐܐ ܫܒܬܐ ܐܡ ܐܫܥܐ ܗܡ ܐܡ ܟܝ : 823
100 ܘܒ ܠܐ ܚܬܟ ܬܫܐ ܐܚܟܗ ܐܡ.
ܫܒ ܟܚܥܐ ܘܟܬܐ ܚܟܘܥܐ ܥܒܗܐ ܙܐ:
ܘܠܐ ܬܐܐ ܫܐܡ ܥܚܐ ܘܟܚܗ ܟܗܐ ܩܐܐ.
ܐܥ ܪܫܐ ܘܥܚܩܐ ܚܟܥܐ ܠܐ ܐܐܥܥ:
ܚܥܟܗ ܦܗܫܗ ܐܡ ܦܗܬܐ ܚܡܪܟܐܬܗ.
105 ܚܥܟܗ ܘܥܚܐ ܐܐ ܚܡܚܐ ܐܫܗܗܐ:
ܐܘܦܗܬܐ ܒ ܠܐ ܚܙܟ ܠܟ ܒܟ ܥܐ.
ܐ ܘܐܐܡܗ ܥܚܐ ܦܗܫܐ ܟܚܚܥܬܥ:
ܚܟ ܟܗ ܫܥܐ ܘܟܐ ܥܐ ܘܟ ܥܐ ܒܟ.
ܐܫܗ ܟܚܐ ܙܚܐ ܥܚܐ ܟܚܐ ܐ
110 ܠܐ ܪܢܡ ܟܐ ܫܗ ܩܐܬܐ ܘܟ ܦܗܬܐ.
ܫܥܐ ܫܗܒܡ ܘܥܚܩ ܟܒܐ ܙܟܐܬܐ:
ܫܥܐ ܫܟܟ ܪܫܡ ܟܬܐ ܙܟܫ ܐܗܙ.
ܐ ܘܐܪܟܐ ܢܟܐ ܘܥܚܐ ܚܟܘܥ ܦܗܫ:
ܢ ܐܐܐ ܫܟ ܗܐ ܟܗ ܘܟ ܥܐ.

The thorn draws out the bud of the rose and when it bears it,
the king marvels at its color and its fragrance and its beauty.
It has no equal in his crown, nor in his clothing,
and if only he were wise to learn from it not to be anxious.
The rose fades to rebuke anyone who loves garments,
teaching him that everything is going to be destroyed–so why are you anxious?
The flower withers and the wild-flower fades[51] and paints an image,
that likewise the beauty of the world will waste away like a blooming flower.[52]
Clothing and garments and all the adornments of all kings
are not as beautiful as the lilies with their sublime[53] colors.
And although they are not anxious, that One who adorns everything clothes them
with beautiful decoration to further rebuke anyone who is anxious.
Again, the beauty[54] of their clothes will waste away, becoming ruined,
by which the world will learn how it too will pass away.

V. God the Physician Withholds Necessities for the Soul's Wellbeing

The world's realm is depicted with grass by God
and by it He teaches us how all its beauty withers.[55]
Although mountains do not toil, they are arrayed in glorious garment
to silence the anxious with their affairs.
For if (He clothes) grass which is going to fall into the fiery furnace,
then He will clad you and not leave you without a garment.[56]

---

[51] Cf. Isa 40:7–8.
[52] Cf. Ps 103:15.
[53] L. "Many".
[54] Plural in Syriac.
[55] Cf. Ps 103:15.
[56] Cf. Matt 6:30.

ܡܢ ܡܬܝ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃ 115
ܡܟܘܠ ܐܒܐ ܒܪܘܟ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܠܐ ܟܠ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܡܢ ܒܬܪ ܕܐ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܘܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃ 120 824
ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܠܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܡܢ ܒܬܪ ܕܐ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܘܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃ 125
ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܠܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܡܢ ܒܬܪ ܕܐ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܘܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃ 130
ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܠܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܡܢ ܒܬܪ ܕܐ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃
ܘܐܡܪ ܠܗ ܡܪܝ ܒܥܐ ܐܢ ܐܬܪ ܕܒܪ ܐܝܟ ܐܢܐ ܒܥܝ ܠܡܐ ܐܝ ܠܟ ܟܐ׃

And if He should leave [you] to become destitute and naked,
He has established and reserved for you clothing of light for another world.
Never be moved to complaint by afflictions,
for He does not strike in hatred; rather, because He greatly loves.[57]
If the physician withholds cold water from the sick,
he refrains from giving it out of concern for his health.[58]
Caring for him, He withholds it from him so that by all means
he should become healthy and terrible sickness should no [longer] remain with him.
The sick man thirsts for water to drink, yet it is not given to him,
for the physician's compassion remains ever zealous for his health.
But God is the hidden physician of all souls
and He constantly seeks to heal all because of His love.
And if He withholds temporal clothing or nourishment,
it is to your advantage; He has considered whether you are discerning to receive.[59]

VI. THE SOLITARY AWAITS THE NEXT WORLD'S ABUNDANCE

Poverty is the solitary's entire beauty,
but if he is well-supplied, he suffers loss and lacks his beauty.
Nakedness is his proper clothing if he is discerning,
abundant food has robbed him also of keeping vigil with hope.
If he has a money bag, he has renounced trust,[60]

---

[57] Cf. Ps 94:12; 119:75; Heb 12:6; Rev 3:19.

[58] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:240.1–17.; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 190.

[59] I.e. if someone is discerning *enough* to receive *temporal clothing and nourishment*.

[60] Cf. Job 31:24; Ps 49:7 Peshitta; 52:9 Peshitta; Prov 11:28; 1 Tim 1:19; There is a play on words here: *ʾestarraq* is the usual verb used for a Monk's renunciation of possession in the monastic vow (J. Payne-Smith, 393) in entering into the Christ's "emptying" of Himself (Phil 2:7). Here

ܗܘܐ ܒܥܕܐ ܒܐܗܐ ܣܥܡܐ ܡܙܠܟܐ: 135
ܟܬܒܐ ܒܗܘܐ ܟܢܟܐ ܠܣܢܐ ܡܡ ܗܠܟ ܟ֗
ܡܝ ܦܗܦܐ ܠܐ ܡܐܡ ܐܝܢ ܟܬܙܠܗ:
ܒܟ ܒ ܗܢܐ ܡܦܩ ܐܠܐ ܒܥܝ ܢܡ֗
ܐ ܦܙܢܐ ܛܠܐ ܐܡܐ ܡܝ ܒܙܢܗ:
ܟܠ ܟ ܐܦ ܟ ܟܠ ܫܡܟܗ ܠܐ ܗܘ ܟ֗ 140
ܒ ܢܡ ܟ ܛܐ ܡܢ ܒܟܠ ܦܗܥܡ: 825
ܗܘ ܣܟܡܐ ܠܐ ܙܥܪ ܟ ܟܦܙܐ ܦܥܐ:
ܙܐ ܙܢܗܐ ܟܦܬܐ ܒܥܐ ܠܐ ܗܦܟ ܟ:
ܒܢܡܗܒ ܐܡܐ ܣܦܟ ܦܟܗ ܟ ܫܡܟܗ֗
ܐ ܟܗܐ ܒ ܐܡܐ ܒ ܦܡܐ ܒܦ ܬܦܡܐ: 145
ܗܒܫܟ ܦ ܟ ܦܟܗ ܦܟ ܡ ܗ֗
ܗܗܐ ܒܛܐ ܟܦܬܐ ܐ ܗܙܗܐ:
ܦܐ ܐ ܡ ܢ ܐ ܦ ܦ ܟ ܟ ܦ֗
ܟ ܐ ܦ ܐ ܐ ܟ ܐ ܒ ܐ ܟ ܐ ܐ ܐ

(if) he has deposited a denarius, (then) Christ has left his abode,
(if) he has worried about tomorrow, (then) he has taken up a load too big for him,[61]
(if) he has considered what to wear, (then) he has trodden on the commandment which would have sustained him.
(if) he has bought or sold,[62] with a whip of cords our Lord
will drive him away from the monastic community.[63]
(if) he has desired possessions, (then) he has become a stranger to the promises,[64]
and if he should call his brother a fool[65] he is guilty before the tribunal.[66]
The solitary never hates the one who hates him,
for regarding that, he has stripped off the world to put on the love of the Son.
Because of what he has, He does not stoop down to acquire the world,
the hidden wealth of regal treasuries is not equal to [what he has].
He is to seek what is above, and unless he is nourished from above,
he receives these things here superfluously.[67]
Inasmuch as he has another world for which to long,
[this] world is worthless to him, for his soul looks at his [other] world.
Wealth is there, but poverty is here,

---

[61] Matt 6:34.

[62] Cf. Line 153. The monk is not to engage in ordinary worldly business; Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:310.5–6.; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 242.

[63] Cf. John 2:15.

[64] Cf. Eph 2:12.

[65] O. "a speck".

[66] Matt 5:22.

[67] E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:231.7–10; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 183

ꠇꠣ ꠝꠥꠛꠀ ꠎꠝ ꠞꠃ ꠣꠣꠎꠥꠀ ꠇꠣ ꠀꠣꠞ꠆
ꠎꠝ ꠝꠣꠥ ꠞꠣꠃꠥꠀ ꠞꠃꠣꠣꠀ ꠝꠛꠀ ꠇꠣ ꠞꠣ꠆ 155
ꠛꠀ ꠝꠇꠀ ꠞꠃꠣꠣ ꠝꠇ ꠇꠣꠣꠝꠛꠀ ꠝꠣꠞꠀ ꠣꠞꠀ ꠇꠣ꠆
ꠎꠣ ꠝꠇ ꠀꠣꠞ ꠞꠃꠣꠣꠀ

for these present matters here are not ideal.[68]
This world is grass, a flower, and even a blooming flower;
[it is] a leaf which falls off, a blossom which withers, and its beauty vanishes.[69]
Because of this, solitaries are to flee from it
lest they be deceived by its superficial, fleeting beauty.
It resembles a dream and flees like a vision of the night,
for as with sleep, deception is cast upon [the world's] beloved.[70]
If the solitary is a discerning man, he does not belong to the night
to be deceived by dreams and by things which are not real.
His light is in him and he is not enslaved to the darkness,
and he remains vigilant in God and the dream of the night cannot deceive him.[71]
As for world's friend, his way is beset with stumbling blocks
and he journeys in the darkness and stillness[72] does not befall him.

VII. The Eye and Heart Should Dwell upon Heavenly Wealth

Look, our Lord is a great daylight for whomever He encounters,
for whoever is smoothing out the rugged place and leveling the road before [his] steps.[73]

---

[68] L. "Real"; Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:270.16–271.8; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 213.

[69] Cf. Isa 40:7–8.

[70] In Syriac, sleep (*šenta*) being set (*ramya*) on (*ʿal*) someone is an idiom for someone being granted sleep. Cf. 3 Macc 5:11.

[71] Cf. 1 John 1:5; 1 Thess 5:4–6.

[72] This stillness (*šelya*) bespeaks a quality of the monastic life closely associated with *hesychia* in the Greek monastic tradition. Cf. *Apophthegma* 11 of Abba Anthony and *Apophthegma* 2 of Abba Arsenius. John Wortley, Trans. *Give Me a Word: The Alphabetical Sayings of the Desert Fathers*, 33, 40.; E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:289.4–18; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 226–27.

ܙܚܘܗܝ ܡܢ ܗܘ ܒܝܬ ܠܐ ܥܩܬܢ܀
ܗܘܐ ܟܬܒܐ ܚܫܒܐ ܕܐ ܗܘܐ ܐܝ ܗܘܐ:
ܠܡܐ ܘܠܐ ܩܡܐ ܘܡܩܒܐ ܥܩܒܗ ܀
ܩܠܗܘܐ ܙܡܪ ܩܡ ܫܡܒܬܐ:
ܘܠܐ ܬܗܦ ܩܕ ܚܥܒܙ ܥܐܠܐ ܘܠܐ ܩܒܡܒ ܀
ܚܫܒܐ ܒܩܐ ܐܝܟ ܫܡܐ ܘܟܬܒ ܩܢ:
ܒܫܡ ܒܚܫܐ ܙܐܒ ܠܡܚܫ ܟܠ ܫܥܬܩ ܀
ܫܡܒ ܟ ܟ ܟܬܒ ܐ ܩܢܡ ܐ ܗ:
ܘܩܐ ܚܫܒܐ ܐܙܓܐ ܘܠܐ ܥܢܬ ܀
ܩ ܢ ܫܐܒ ܐܚܫܥܐ ܠܐ ܩܡܟ:
ܡܢ ܟܐܒܐ ܡܩܒܐ ܘܟܬܒ ܠܐ ܩܐ ܟ ܀
ܒܡ ܒܒܐ ܟ ܐܥܟܐ ܗܢܝ ܐܘܡ:
ܐܚܫܥܐ ܙܙ ܡܥܒ ܠܐ ܦܝ ܩ ܀
827 ܗ ܡܩܒ ܙܒ ܟ ܒܦܝ ܩ:
ܘܢܒ ܩܥܐ ܐܗܘܡ ܩܥ ܒ ܐܟܐ ܀

170 175 180

[73] Cf. Isa 40:4; Jacob compares the Messiah to the daylight also in Paulus Bedjan, ed. *Homiliae Selectae Mar-Jacobi Sarugensis*, 1:215.15–16.

By it the soul is illumined[74] to journey without stumbling blocks
along a road full of great peace to the place of the Father.
The blind man is incapable of knowing how to distinguish colors,
since he lacks light, he is deprived of seeing beautiful things.
Love of the world blinds humanity and they cannot see
these hidden beauties in the new world.
Blindness hinders the light of the eye, and there is no way
to see properly because of the disease disturbing it.
And if the soul has been drawn away by anxiety, its understanding dims
so that it becomes blind and cannot see the light above.[75]
[But], the soul has looked up, open to receive
the great wealth from the unshakable Essence.[76]
Its gaze withdrew from the world slightly and the waves
of the Father's splendor carried it away to graze upon His choicest spiritual portions.
To the degree that the mind does not gaze at the earth or its adornments,
it finds comfort above where the Trinity resides.
If it flees from the love of the world, it draws near
to become a companion[77] of that army of heavenly beings.
If it has been freed from the slavery of the vexing world,
it has ascended to Him who reigns in a glorious place without suffering.
But if it has begun to arrange [its] affairs like a worrier,
the heights have cast it down and it descends to graze with the animals.
Because of this, the cultivators of the Spirit were commanded to seek what is above
[and] not to be caught up in earthly things.

---

[74] Cf. Evagrius, *On Prayer*, 74–75.
[75] Cf. Luke 11:33–35.
[76] Cf. G. Olinder, *Jacobi Sarugensis: Epistulae Quotquot Supersunt*, 30.17.
[77] L. "Neighbor".

ܗܘ ܢܗܘ ܒܥܠ ܒܐܘܒ ܠܐ ܐܦܟܠ: 185
ܟܬܘܒ ܒܫܟܚ ܫܠ ܕܐ ܠܐܘܗ ܒܐܟ
ܐ ܡܪ ܫܠ ܗܘ ܟܬܒ ܟܫܦܐ:
ܘܫܦܠ ܢܗܘ ܗܘ ܫܒܚ ܒܐ ܒܫ ܐܢ ܟ
ܒܫܟ ܟܠ ܫܠ ܫܠ ܐܘ ܡܪ ܫܡ:
ܗ ܟܗ ܫܒܚ ܗ ܟܠ ܟܠ ܫܒ ܐ 190
ܫܟ ܐ ܟ ܒ ܟ ܐ ܐ ܐ

He taught them not to lay up treasure on earth[78]
lest the heart be buried with [that] treasure in the dust of the earth.
"Lay up your treasure in heaven above,"[79] He commanded them,
so that, because of [that] treasure, the heart might ascend to His high place.
For the heart does not abandon [its] treasure and depart from it,
for it stands there to guard the treasure wherever it is.
If on earth, the heart dwells with it on earth,
and if in heaven, moreover, it remains near it without abandoning it.
Whoever has spiritual treasure above, in heaven,
though his heart should descend to wander on earth, it is not enslaved.
But if the heart withdraws from [the treasure], it also is removed,
for no treasure remains without guards.
Whoever has sent his treasure to God on high,
let him leave his heart there in that place and He will guard it.
Inasmuch as the heart is above with God on high,
his treasury is guarded, not to be despoiled by raiders.[80]
Inasmuch as the soul gazes at God, it is filled with light,
and if the soul turns back to look at the world, darkness envelopes it.[81]

VIII. Lot and his Wife: Rejecting Versus Loving the World

Let the wife of Lot be an example to all the discerning,
lest they turn back to gaze at the world affectionately.[82]
Our Lord also set her as an example

---

[78] Matt 6:19.

[79] Matt 6:19.

[80] L. Omits lines 222–223.

[81] Cf. Luke 9:62.

[82] E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:321.6–322.8; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 250–51.

ولا يقطع هؤه قطعا كاوكا أكد أنه:
ولا كم قطعا تلهد كدا حدؤه وَاوكا۞ 210
كتلا كعقا قطعو قتقطع قفه أنه:
وتقد كدا حتكب قطعا للاوه وُهلا۞
لا كِمز هُحد كدا حقطعا ههزمد هُنه:
وأهي هُلم هعتلم كه أحا وَالمه۞
أنه وكاوكا هو كاوكا حهز كدا كعُه: 215
هلا كعقا هو أحد زاوه هؤ ه ولا هزقا كه۞
أحا وَالب كد قطعا وؤهسا كتلا كعقا:
وتشا كحد ههقا كاوكا لا قعلحب۞
أبم هزمد كدا هُنه نعلا أه ؤه:
لا كِمز هرسا قطعا قعا ولا نكُهوًا۞ 220
أحا وهبَ قطعاه حزهها حدا أكها:
تعقه كحد أهي كالاوا هعتلم كه۞
صعا وكتلا هؤ كدا حزهها حدا أكها:
يلمز هؤ كِمز ولا تامكر هم كتقا۞
صعا وكاكها سزا تعا نهوا قحسا: 225 829
هلا أاقبب وأسرا كحقا سبؤه سعا۞
أههَا أيمأه وكدلا قسرمكا كثلا قتهقا:
ولا تاهقفم كحقا حقسرا سصحاًمه۞
أه ؤه هنَ أب أسقمكا أمم هقهه:

before the disciples to remind them of what befell her.[83]
Because she turned back to see the place from which she departed,
wrath held her captive there and with it she was consumed.[84]
Compassion removed her to rescue her from the inferno,
and since her mind did not depart with her, she did not escape.
When she departed, her heart remained in the dwelling of Sodom,[85]
and for that reason, she also remained there to become a proverb[86]
for anyone who forsakes the world and flees from its troubles
lest he ever again turn himself back to gaze at it affectionately.
Whoever has taken it off should no longer put on its anxiety
lest he stand naked before the tribunal.
Whoever cleanses himself of a dead person and touches it again[87]
What did he benefit – washing himself, and then getting (ritually) unclean (again).
Whoever has abandoned the world and fled from its affairs,
if he immediately revisits them, then he has not abandoned it.
He fled to escape, he abandoned the world, why is he anxious about it?
Let him escape like Lot and let him not be consumed by wrath like his wife.
For this reason our Lord said that she should be remembered,[88]
they were to recognize that wrath befell her suddenly because she turned back.
And they were to fear turning from our Lord,

[83] Cf. Luke 17:31–32.

[84] Cf. Gen 19:26.

[85] There is a play on words here in that "dwelling" is the same word that can be translated "cell" in a monastic context elsewhere. He is contrasting the monastic dwelling with the dwelling of Sodom as an analogy for the world.

[86] Cf. Luke 17:32–37.

[87] Cf. Num. 19:11ff.

[88] Cf. Luke 17:32.

ܗܘܡ ܐܚܓܒܝܐ ܘܢܗܘܝܢܘܗ ܗܘܠ ܟܒܗ ܀ 230
ܟܠ ܙܐܦܒܐ ܘܐܡܐ ܐܐܘܐ ܘܢܥܒܐ ܗܢܐ:
ܐܥܘܗ ܙܘܟܐ ܘܐܐܘ ܗܡܟܐ ܢܐܟܒܐ ܀
ܐܥܦܗ ܙܡܐ ܒܩܠܟܘܗ ܥܐ ܥܒܘܠ:
ܬܘܙܗܘܗ ܠܐ ܒܥܐ ܟܥܗ ܠܐ ܐܦܠܟܒܐ ܀
ܟ ܢܥܐ ܘܗ ܐܒܘܐ ܟܐܥܗ ܥܐ ܗܘ ܒܥܘܗ: 235
ܗܡܟܗ ܐܡܟ ܥܒܐ ܐ ܐ ܘܐܗܐ ܡܠܠܐ ܀
ܠܐܗ ܘܙܗ ܟܥܐ ܗܡܗ ܥܐ ܟܢܥܗ:
ܘܐ ܐܥ ܢܗܥ ܥܒܗ ܢܡܡܗ ܣܟܥܐܡ ܀
ܐܗ ܘܟܡܗ ܠܐ ܐܥ ܢܟܟ ܙܐ ܗܢ:
ܘܐ ܥܒ ܙܗ ܢܗ ܡܐ ܟܙܐܐܡ ܀ 240
ܐܗ ܘܗ ܗܢ ܘܟܐ ܗܐ ܥܐ ܡܢ ܟ:
ܗܢ ܣܐ ܗܐ ܗܢ ܘܟ ܐ ܟ ܀
ܐܗ ܘܟܗ ܟܢܟ ܙܡ ܗ ܙܗ:
ܐ ܙ ܗܡ ܢܥܒ ܐ ܐ ܠ ܟܗ ܀
ܙ ܟ ܐ ܗ ܐ ܐ ܐ

lest they are handed over to the world like Lot's wife.
Lot was wise and hurried along the road as he fled
and because of this, the evil fate which issued forth did not overtake him.
He disdained that evil place and its affairs,
and as that righteous man[89] was fleeing,[90] he did not turn back and look at it.
He traversed Sodom, departing along a firm path
and the wrath which destroyed the polluted (city) did not hunt him down.
While he was in [Sodom], it was like he was not in it, since he left it behind,
nor did he even turn his face toward it, for he disdained it.
And he has become a type for anyone abandoning the evil world,
that they likewise disdain it like that one [disdained] Sodom when he fled.
He looked at its affairs and his heart fled from its evils
and the wrath which went forth became his reason to escape it.
And he whose heart was fleeing from [Sodom] as he departed,
did not desire to be an onlooker as it was being consumed.
And he taught how[91] anyone rejecting the world should reject it:
neither looking at it, nor even at its material things when it burns.
But his wife, because she turned to see Sodom,
became a pillar of salt that her folly should be despised.
If[92] only her heart had not remained there when she departed,
she would not have felt compelled to turn from her husband toward the inferno.
She certainly grieved over the affairs she had jettisoned,
and her heart was ensnared by the property she left there.

[89] Cf. 2 Pet 2:7–8.
[90] L. "As that righteous man was leaving it behind".
[91] L. "Likewise".
[92] L. "For if only…"

ولا أسم أيمأه وكلا تمهزمه حنحما حمما۞
مصمر هما كلا ١٥٨٥ لهما حر حزه هما:
٥هكهحنا حمكما وتعمد لا أوزحأه۞
هنا هما كه لّلاوا حمما ٥حرحقأه:
٥حر حزه هما لا هحم ٥سمهم ٥٥ زومما۞
حزهلها سرا حزنه كهزمه حر نهم هما: 255
٥لا زوه هما وهرا وهحم كهمهنحكما۞
هم حر ٥٥ حه كه أسم حه هما حر همحه هما:
٥اهلا أهقهم أهس زوزنه وهنا هما كه۞
٥٥ها لهمها لّاسا وهزقا حنحما حمما:
وهر نهسهم ٥٥ أسم كهزمه حر حزه هما۞ 260
حرحقأه سن ٥حزم كده هم حتمكه:
٥وّمرا وّمحم حكما هما كه وّمرا هنه۞
٥وحزه هما كده هنه حر نهم هما:
حر حكما هما لا ١٥٥ وحا كه سرا۞
٥اكه وّامح أسا وهزقا حنحما تزحمهم: 265 831
٥اهلا سهو حه ٥لا أ سمر حصحبتأه۞
حزبا ٥مّرهم وم كلا وّاقسكما وأسرا كهزمه:
٥٥با مسمكا وهكسا وأحهمو قصهه٥أه۞
أكه كهه لا هم أهم حر نمما هما:
كه هم حكهه هملهسا هما وم ١٥ نمبرا۞ 270
هسم سمكم كلا وّحقأا وهم هوّم هنه:
٥حمسرا وهحمكم أهم ١همز هما كهه۞

And because of this she turned back, in sorrow,
and wrath hewed her down and destroyed her – her along with her property.
And she became a proverb to the solitaries, the heirs of the kingdom,
that they might remember her and not be caught up in material things.
And if they reject property in the world, let them not gaze at it,
lest, like Lot's wife, they become reprehensible because of property.[93]

IX. DESTITUTE ZOAR AND OPULENT SODOM

You rejected the world. Reject it and flee as one who is discerning,
resemble Lot and remember what befell his wife.
Look now, the world's smoke arises because of its evils,
if you have abandoned it to leave, do not gaze at it.
If you are neither in it nor near it, why would you gaze
to look in at its goods or its evils?
[Why] gaze at the site and be grieved? Abandon it[94] lest you[95] burn,
do not gaze at it lest you be blinded by its smoke.
[The world] is deceitful and misleading and full of woes and evil oppressions,
but what is it to you if you have abandoned it to leave?
Let Zoar become your quiet dwelling[96] and escape to it[97]

---

[93] L. "And if they reject property in this world, let them not return to gaze at [the property] lest they also be scorned with the world."

[94] Reading with L. and O., Bedjan's text reads "He has rejected…"

[95] The person has been changed to 2nd because of context though the Syriac text reads third person.

[96] The "quiet dwelling" is a way to refer to the monastic dwelling, but here refers to Zoar of Gen 19:22–23. The word for dwelling also sounds very close to the Syriac word for Gomorrah *ʿāmōrā* (Gomorrah) vs. *ʿūmrā*.

[97] Gen 19:20.

ⲙⲡⲉϫⲉⲛⲁⲓ ⲛⲁⲣⲭⲏ ⲙⲙⲟⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉ:
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·

ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·

ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·

ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·
ⲙⲁⲣⲉⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩ ⲉⲧⲉ ⲧⲉⲙ ⲡⲉⲓⲱⲧ·

as from the fire, so from the troubles of the evil world.
Sodom was great and Zoar was exceedingly small,
but that righteous man found life in Zoar.
The world is great and the solitary's dwelling is small
and in it the soul's life is found by the one who loves it.
How beautiful and desireable was the land of Sodom,
in which there were channels and rivers and which was full of the choicest places.
Sodom was in the valley and little Zoar at the top of a mountain,
and in life, that bleak place surpassed the edenic.
The solitary's dwelling is stripped of extravagances
while the world resembles the edenic place of Sodom.
From justice there flowed an abundant inferno
while Zoar granted life to the just man and he was delivered.
A royal tomb filled with corpses cannot compare
to the house in which both poverty and life [abide].[98]
Which place should Lot cherish as a discerning man:
the great Sodom or the tiny Zoar?
From the opulent [city] the smell of death struck him and he fled,
and because he found life in Zoar, he cherished it.
He was a discerning man and knew where to flee:
to the worthless [place] giving life, rather than the glorious containing death.

X. Flee the World to Graze in God's Abode

And you, disciple who pursued new life,
choose a place for yourself and live like Lot, [that is], spiritually.[99]
If ever there be a place of beauty, it is full of death,
reject it as Lot [did] Sodom when he fled!

---

[98] Kings' tombs, though filled with important people and treasures, do not outweigh the value of the solitary's impoverished dwelling. cf. Ezek 43:8–9 Peshitta.

[99] For the Pauline contrast between those who are spiritual versus the fleshly, see 1 Cor 3:1.

290 ⁘ ⠁⠍ ⠓⠑ ⠞⠀⠊⠁ ⠓⠑ ⠠⠞⠞⠑⠅⠓⠁ ⠺⠥⠅⠓⠁ ⠠⠎⠑⠊⠁
⠓⠺⠽⠍ ⠢⠓⠁ ⠺⠽⠁ ⠐⠗⠓⠞⠀⠊⠁ ⠓⠽⠁ ⠓⠭⠭ ⠗⠥⠞:
⠀⠇⠁ ⠍⠞⠁ ⠗⠥⠞ ⠀⠓⠎⠎ ⠗⠀⠢⠍⠁
⠢⠞ ⠓⠢ ⠥⠅⠓⠁ ⠐⠗⠓⠞⠀⠞⠓⠑⠙⠁ ⠢⠍⠎⠍⠃⠞⠁:
⠍⠞⠁ ⠃⠎⠁⠁ ⠓⠑ ⠓⠑⠀⠎⠀⠍⠎⠎⠁ ⠭⠓⠺⠽⠍ ⠓⠑
295 ⠎⠓⠁ ⠋⠇⠁⠁ ⠺⠁⠭⠭⠁ ⠐⠗⠓⠞⠀⠊⠁ ⠀⠢⠓⠁ ⠢⠓⠺⠽⠍:
⠐⠇⠁⠍ ⠥⠓⠑ ⠓⠍⠞⠁ ⠍⠞⠓⠢⠐⠀⠁ ⠍⠓⠅⠥⠁ ⠛⠓⠓⠞⠁⠁
⠓⠺⠽⠍ ⠅⠓⠓⠎⠁ ⠐⠓⠢⠭ ⠓⠺⠁⠭⠁ ⠗⠥⠞:
⠍⠓ ⠥⠎⠓⠥⠁ ⠅⠓⠅⠃⠍⠁ ⠎⠞⠁ ⠞⠅⠅⠃⠁
⠓⠋⠢⠭ ⠥⠓⠑⠙⠁ ⠢⠍⠎⠍⠃⠞⠁ ⠓⠑ ⠅⠐⠓⠎⠓⠁:
300 ⁘ ⠍⠐⠓⠁ ⠥⠅⠓⠁ ⠇⠇⠁⠐⠁ ⠢⠓⠺⠽⠍ ⠢⠓⠅⠃⠭ ⠓⠑⠁
⠓⠐⠓⠍⠎⠁⠁ ⠁⠺⠛ ⠻⠃⠐⠥⠁ ⠓⠑ ⠐⠁⠎⠁⠁:
⠍⠓⠓⠅⠃ ⠗⠥⠞ ⠎⠞⠁ ⠎⠅⠁⠎⠁⠁⠐⠛⠭ ⠁⠑⠁⠁
⠐⠓⠢⠭ ⠥⠅⠓⠁ ⠢⠓⠓⠎⠁ ⠓⠢⠞⠁ ⠅⠭⠅⠃⠁⠁ ⠐⠁⠑:
⠅⠅⠓⠁ ⠺⠁⠭⠭⠁ ⠓⠑ ⠓⠍⠎⠓⠍⠐⠁⠁ ⠓⠑ ⠎⠞⠁⠁
305 ⁘ ⠇⠍⠁ ⠁⠇⠁⠁ ⠞⠻⠍⠍ ⠓⠑⠁ ⠅⠁⠛⠁ ⠁⠍ ⠐⠥⠢⠓⠁: 833
⠅⠓⠍⠁⠓ ⠢⠭⠓⠁ ⠁⠓ ⠅⠓⠻⠢⠁⠁ ⠐⠗⠓⠁⠁ ⠗⠥⠞:
⠓⠓ ⠓⠐⠓⠍⠁⠁ ⠢⠍⠁ ⠓⠐⠓⠁⠁ ⠓⠍⠍⠥⠍ ⠓⠑⠁ ⠢⠓⠻⠢:
⠓⠅⠇ ⠢⠭⠗⠥⠞ ⠁⠓⠍⠁ ⠎⠞⠁ ⠥⠅⠓ ⠢⠍⠓ ⠓⠑⠁⁘
⠐⠥⠢⠓⠁ ⠓⠑⠁ ⠓⠍⠐ ⠇⠇⠁⠁ ⠁⠇⠁⠁ ⠞⠻⠢⠓⠑:
310 ⁘ ⠅⠓⠻⠇⠁ ⠓⠐⠓⠎⠁ ⠍⠇⠁ ⠅⠓⠅⠓⠍⠁⠁ ⠢⠍⠓ ⠓⠐⠓⠁⠁
⠀⠍⠓⠑ ⠁⠅⠓⠓⠍⠁⠁ ⠥⠏⠓⠓⠑ ⠅⠁⠢ ⠍⠞⠁ ⠍⠞⠇⠁⠁:
⠅⠓⠎ ⠅⠓ ⠁⠇⠁⠁ ⠀⠍⠎⠁ ⠁⠍ ⠅⠓⠇⠁ ⠢⠍⠎⠍⠇⠁⠍⁘
⠁⠐⠓ ⠞⠀⠓⠁ ⠁⠇⠁⠁ ⠓⠏⠓⠑⠍ ⠀⠓⠇⠁ ⠓⠐⠓⠁⠁:
⠅⠀⠍⠁ ⠁⠐⠁ ⠁⠍ ⠅⠓⠇⠁ ⠅⠓⠐⠓⠍⠁⠁ ⠎⠓ ⠅⠢⠭ ⠓⠑⠁⁘

The cavernous den, if it meets you then it can give you life,
escape to it, desiring its quiet dwelling.
The world's doorway is high and uplifted and filled with the choicest places[100]
and its adornments are beautiful, though it leads to Gehenna.[101]
And the empty dwelling which is starved depends on charity
and is always poor, though its entrance is near to God.
The world is beautiful, filled with the choicest places, yet its end is death,
and it always causes woe and grief to the person who loves it.
What has that rich man[102] gained who is at rest in it,
having come to inherit a chasm of fire, full of woes?
Flee from the world as Lot fled from the inferno,
reject everything you have in it and depart from it.
Now then, spiritual delights and an abundance of blessings
are yours always. Fatten yourself spiritually.
The prophets who spoke about hidden things are your colleagues,
the apostles who preached about revealed things are straightforward with you.[103]
You rejoice daily with spiritual songs,[104]
from the sweet lyre of David which is played by you.[105]
Your life is interwoven with the divine teachings,
and your soul grazes in the rational paradise of life.

---

[100] Cf. Isa 2:12–13.

[101] Cf. Prov 5:5.

[102] Cf. Luke 16:19ff.

[103] The prophets and apostles form different types of friends that exclude friendship with the world.

[104] Eph 5:19; Col 3:16.

[105] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 309.21–310.2; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 242.

ⲧⲙⲁ ⲥⲕⲗⲗⲁ ⲛ̀ ⲫⲣⲣⲏ ⲟⲩ ⲁⲙⲧⲣⲁ ⲧⲥⲙⲟ: 315
ⲕⲉ ⲛⲁⲫⲕⲕⲏ ⲃⲉ ⲩⲙⲙ ⲁⲓⲁ ⲭⲁⲙⲧⲁⲉ ⲙⲗⲗⲁ⸗
ⲁⲩⲕⲉ ⲁⲩⲕⲁⲁ ⲩⲙ ⲁⲙⲙⲫⲣⲣⲏ ⲁⲙⲗⲗⲁ ⲫⲁⲧⲧⲁ:
ⲁⲏⲗⲏ ⲛⲓⲙⲁⲧⲉⲙ ⲛⲗⲗⲁ ⲫⲧⲁ ⲣⲣⲏⲉ ⲥⲓⲁⲩⲁ⸗
ⲁⲭⲁⲙⲧⲁ ⲙⲫⲙⲙⲁ ⲁⲫⲙⲁ ⲙⲁⲁⲥⲁⲙ ⲭⲁⲗ ⲗⲭⲁⲁⲗⲁ:
ⲁⲙⲙⲙⲫⲙⲙ ⲫⲗⲁⲭⲁⲙ ⲙⲙⲁⲭⲁⲉ ⲩⲃ ⲛⲃ ⲛⲁⲁⲁⲁ ⲉⲁ⸗ 320
ⲙⲫⲙⲙⲁ ⲁⲩⲕⲁⲁ ⲁⲙⲗⲗⲁ ⲫⲁⲧⲧⲁ ⲁⲙⲛⲁⲁ ⲙⲁⲁⲗⲁ ⲉⲁ:
ⲁⲫⲗⲁⲭⲁⲙ ⲙⲁⲁ ⲁⲙⲁⲁⲗⲁ ⲭⲉⲩⲙⲙ ⲭⲉ⸗
ⲁⲙⲁ ⲥⲗⲁ ⲁⲁ ⲭⲗⲗⲁⲛⲁ ⲛⲁⲁⲁⲁⲁⲥⲥ ⲉⲁⲁ ⲧⲉ:
ⲁⲁⲁⲗ ⲥⲛⲁ ⲫⲗⲁⲁⲁ ⲩⲁⲁⲁ ⲁⲗⲗⲁ ⲁⲧⲧⲁ⸗
ⲁⲁⲁ ⲁⲙⲁ ⲧⲉ ⲭⲁⲁⲁ ⲭⲗⲁ ⲧⲉ ⲙⲁⲁⲁ: 325
ⲁⲫⲭⲫⲙ ⲩⲁⲁ ⲭⲁ ⲧⲉ ⲁⲩⲫⲁ ⲭⲉ ⲁⲙⲁⲁ ⲫⲧⲁⲉ⸗
ⲁⲁ ⲭⲁⲁⲫⲧⲧⲁ ⲩⲙⲁⲧⲧⲁ ⲁⲫⲭⲁⲥⲥ ⲏⲫⲧⲧⲁ: 834
ⲁⲁ ⲭⲁ ⲭⲁⲁⲫⲙ ⲫⲏⲙ ⲧⲫⲙⲁ ⲩⲙⲁⲧⲁⲁ⸗
ⲥⲧⲧⲁ ⲁⲫⲭⲁⲉ ⲭⲗⲗ ⲭⲫⲧⲧⲁ ⲧⲥⲥⲧⲁ:
ⲫⲭⲥⲥⲧⲁ ⲃⲩⲁⲁⲁ ⲭⲗⲗ ⲭⲁⲁⲁⲁⲧⲧⲁ ⲫⲫⲭⲁⲁⲁ ⲭⲫⲁ⸗ 330
ⲭⲫⲫⲧⲧⲁ ⲃⲩⲁⲁ ⲭⲁⲁⲁⲁⲫⲙ ⲫⲁⲭⲫⲙ ⲁⲓⲁ:
ⲫⲁ ⲫⲁⲁⲁⲁ ⲁⲩⲁⲁ ⲭⲁⲁⲁⲁ ⲁⲁⲁⲁⲁⲁ ⲁⲁⲁⲁ⸗
ⲁⲁⲁⲁⲁⲁ

You always settle in green pastures beside still waters,[106]
the Lord is your shepherd[107] and He leads you without anxiety.
Your prayer is in His ears, your heart near Him, your dwelling is with Him,
and unless you reject Him completely, He remains with you always.

XI. THE SOUL IS TO REMAIN CONFIDENT ON GOD DURING TRYING TIMES

Everything you have is seated in your soul, oh sage,
possess nothing beyond yourself in the world.
Keep vigil with hope and stand with confidence, discerning man,
sleep deeply in God and bad dreams will not disturb you.
Has your brother agitated you? Gaze at God and you will be calmed.
Has struggle befallen you? Invoke to your aid the One who was tempted.[108]
Has insult assailed you? Consider that even your Lord was insulted.
The cross is your master, why would you push and shove for honor?
Has famine befallen you? See how the disciples also were famished
and crushed ears of grain, though the Nourisher of All was with them.[109]
If your soul does not lack confidence,
He will not make you hunger except to make you triumphant.
He has withheld your food to strengthen you, for you have grown weak,
or to demonstrate that deficiency cannot disturb you.
Or [to demonstrate] that you are perfect,[110] He looked at you and withheld what is temporal,

---

[106] Ps 23:2.
[107] Ps 23:1.
[108] Cf. Matt 4:1ff.
[109] Matt 12:1; Mark 2:23; Luke 6:1.
[110] Matt 5:48.

335 حصّتِ ا وِثَّمعنُا معزَّما كَلا هَتُا نَسثَا ثَحثَّمم:
هُنزَا مِه وُحسُم هَولُا زِصلُا هَه معبَكَ كُم٭
رِكَّملُم حَاوِتَقِمِ كَحُم زِاوَّمِمِ ثَمعنُم حَصَّه:
هَالُا لَاوِقَّممِمِ ثَحثَّمم هَهُ حَصُم٭
كَيِّه هُم تَصعُم هَسم ثَلا وَّاما كُم اُه سَصَّصُا:
340 ممهُم هَحَهَلا لُا لَمتَا حُه حنُحصُا هُبُم٭
ثَما كَلا هَحزُا ممَّمم قُزَّممُا كَلا لَاصحُنُا:
وهُم حَاكُهُا مشحصًا صَتقَا لُا مرَّسَم كُم٭
لَمَّمم وَحسُم شَمز حَاكُهُا ممُا لَمصَّقَمصَّا:
وَوُا هِيَّم حُم مزَّم لَّاسُكُم هَه وَاسَّقَصَّ٭
345 لِمُا حُم رَحزُا وسَّ وُاهِ هُنزُم لَرِلَّكَ مِمُا:
رهَّقَا مِه وَحُم هَّم مُحس لَمِما حَلَّاصُنزُا٭
835 ثَصنُا هِيَّم حُم شَمز وَحقَّم مِمَّه اُه لَاحَصَّبَزُا:
ممحَظَّا صزَّم مِمَّه ثَبِ حَصَّمم مِمُا هَه رُلَ ثَلا٭
لَمَّه وِتَصعُم لُا هَصصَّوهُا هَم لَاصحُنُا:
350 لُا هَصحَ كُم لَّالَا لَمطُا وَصبَّرَم كُم٭
طلُا هُزَّمُم كَلا وِسَّمرُم كَلا وَّاوَّقَصَّ:
لَه وَصبَّةَا وِلُا صحَّصُا كُم سَصَّقَمزَّمالُا٭
لَه وَيِّصَّمز لَمِما سُز حُم ةَطلُا وِزَحنُا هُنُم:

or [to demonstrate] that you lack confidence, He took note and instructed you.
He has certainly not forgotten you, do not forget that He does not forget you.[111]
Your gaze[112] is to make petition with uprightness, consider your labor.
Be afraid of abundance by which you acquire a wanton life
and rejoice in hunger by which the wings of the soul are empowered.[113]
By abundance a vulture weighs down its wing so that it cannot ascend
to the aerial height, unless it has dropped[114] its burden.[115]
The soul also certainly becomes weighed down by excess
and because of this, discerning one, rejoice in deficiency.
The treasury of that Nourisher of All is filled to provide for all
and according to His knowledge He gives life to the whole world.[116]

---

[111] Cf. Deut 6:12; 8:11, 14; Ps 10:11.

[112] Metonymically referring to prayer. Jacob may here be utilizing language from Psalm 10 which describes the thoughts of the wicked. In contrast to this, Jacob exhorts the monk to investigate his work so that his gaze (i.e. his prayer) makes petition in righteousness.

[113] E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:224.7–10; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 178.

[114] Bedjan's text points this as a G-stem participle, but it should be repointed as a D-stem perfect 3rd masculine singular.

[115] Cf. E. A. Wallis Budge, ed., *The Discourses of Philoxenus: Bishop of Mabbôgh, A.D. 485–519*, 1:293.13–294.5; cf. Robert A. Kitchen, *The Discourses of Philoxenos of Mabbug: A New Translation and Introduction*, 230.

[116] L. omits line 364; Cf. John 6:33.

ⲁⲉ ⲩⲣⲱⲛ ⲁⲓⲙ ⲫⲓ ⲁⲉⲟⲕⲏⲏ ⲙⲏⲁ ⲉⲟⲩⲏⲁ ⲕⲟⲙ⸗
ⲫⲁⲁⲏ ⲗⲁ ⲗⲟⲙ ⲁⲓⲙ ⲗⲁ ⲁⲁⲁⲏ ⲏⲗⲁ ⲗⲟⲏ ⲕⲟⲙ: 355
ⲙⲛⲛⲙ ⲕⲏⲁ ⲥⲣⲩⲫⲁⲗⲁⲏ ⲟⲛⲛ ⲥⲁⲕⲃⲙ⸗
ⲙⲛⲗ ⲫⲓ ⲫⲁⲕⲏ ⲙⲛⲧⲁ ⲙⲫⲫⲉⲧⲁ ⲕⲉ ⲙⲧⲁ ⲁⲓⲙ:
ⲉⲙⲃⲙ ⲥⲫⲁⲏ ⲙⲕⲫⲏ ⲙⲉⲫⲏ ⲕⲉ ⲫⲁⲙⲛⲗⲗ⸗
ⲧⲉⲛⲁ ⲥⲫⲫⲥⲏ ⲙⲫⲛ ⲥⲫⲫⲉ ⲏⲗⲁ ⲧⲁⲥⲗⲁ:
ⲥⲉⲩⲟⲏⲁ ⲙⲁⲁⲁ ⲁⲗⲗ ⲙⲫⲫⲉ ⲛⲉⲙⲉⲉ ⲫⲧⲉ⸗ 360
ⲁⲉ ⲟⲙ ⲧⲫⲏⲁ ⲫⲁⲙⲛ ⲙⲉⲁⲁ ⲥⲛⲁⲙⲛⲟⲁⲁⲁ:
ⲟⲫⲁⲁⲏⲁⲏⲁ ⲙⲃⲙ ⲫⲛⲟⲏⲁ ⲥⲛⲫⲙⲛⲟⲁⲁⲁ⸗
ⲏⲗⲁ ⲓⲉⲉ ⲕⲉⲙ ⲥⲉⲩⲏⲁ ⲉⲁⲁ ⲁⲁⲁ ⲁⲗ ⲫⲗⲗ ⲩⲣⲫⲧⲉⲫ ⲫⲗⲗ:
ⲁⲁⲙ ⲃⲩⲥⲏⲁⲉ ⲙⲉⲫ ⲙⲧⲁ ⲥⲏⲏⲥⲏⲁ ⲫⲕⲉ⸗

365 God has another life filled with blessings
and everyday all the discerning pursue it.
The soul is held in suspense in the hope of acquiring this [other life].
Blessed is he who possesses the blessings which He shall cause the person who loves Him to inherit.
The end of "On the solitaries" of Mār Jacob.

365 ܡܬܐ ܐܝܬܐ ܘܥܡܟ ܟܘܬܐ ܐܢ ܠܐܟܘܐ:
ܗܘܠܐ ܘܥܡܟ ܘܗܘܟ ܟܚܫܘܡ ܟܠ ܩܬܘܥܐ.
836 ܚܘܥܡܟ ܐܚܘܐ ܢܥܘܐ ܚܥܚܘܐ ܘܐܡܐ ܐܢܐ:
ܚܢܡ ܩܘ ܘܐܡ ܟܗ ܟܘܬܐ ܘܢܘܐ ܟܒܘܫܡ ܟܗ.
ܥܡܟ ܘܟܠ ܡܣܒܘܐ: ܘܘܢ ܢܟܘܚ.

HOMILY 138: (THE SECOND) ON THE SOLITARIES[1]

I. THE EVIL ONE INTRODUCES THOUGHTS OF DESPONDENCY AND MELANCHOLY

The station of the solitaries is exalted above all ranks,
so with them the Evil One continually marshals all sorts of fights.
In the quietude and solitude of the solitaries, in which they persevere,
Satan marshals a battle to disturb them.
He continually stirs up all sorts of thoughts in the solitary.
And in his heart, he makes war and cuts him to pieces.
The crafty one is shrewd and when he sees the solitary,
whose conversation is with God, he wages war with him.
Sometimes with various thoughts,
he hinders him from his discipline and the running of his course.
But other times, with visions of various images,
he troubles him and stops him from his journey.
Whomever he sees running his course with fortitude—
he stands against him and wages war with him to conquer him.
His great weapon, by which he conquers people,
is persistence, since his struggle persists night and day.
He subdues many by his fight
and sets a myriad of traps to capture one soul.[2]
Persistence is the Evil One's victory, with which he fights.

---

[1] P: "A *memrā* composed by the Holy Mar Jacob, the Malphānā of Baṭnan of Serug, which he sent unto his pupil named Daniel when he was cloistered."

[2] Cf. Edmund Beck, *Des heiligen Ephraem des Syrers Sermones I*, CSCO 305–306 (Louvain: Peeters, 1970), text 2 (henceforward Ephrem, *Reproof 2*), lines 829–834, 863–864.

B 138

ۋىلە

ھاماۋا. ملس.

(.ح.) وكلا ىسىبتىا:

836

1 ۇما ملھەسلا ۋسىبتىا ھم ھلا لحصتى:
وكملەم أھىم ھېۋ حىما ھلا أملأةھىم۞
ھلسما ەزوما ۋسىبتىا وھە أھىنىم:
ھە ھىلىما ملما ھېۋ بۋەو أنەر۞
5 ھۋىس ھە ھلسھ حسىبىما ھلا شقھحىم:
ەحىكە ھكھە ملما ىكھ ەملھىس كە۞
رىس ىقەلا ەما وسۋا كە كسىبىما:
وكم أكەا حصىم ىسىشە كھىھ ھھتە۞
ەۋىلأ ىە ۋاھىلا وحشقھكا وھۋم ھۋم:
837 10 حەەر ملىكخ كە ھم ھەلسشە ەۋەلما ۋاەۋشە۞
ەۋىلأ ىە أھىلا وحشەكا ووھقر ۋھقر:
حەەر ۋكس كە ەملىلما كە ھم ھنۋىلەە۞
لامىا وسۋا وحسكىرەلأا ىە ۋەلما ۋاەۋشە:
لھەحكە ھلأم ەملھە ھېۋ ملما ونرھەىە۞
15 ۋشە ۋكا وھۋ ىە ۋقا كحستىعا:
أھىنەلأا ىە وكىكى امھم أھىم ۋۋە۞
ھۋ ىە سھم ەلحھىتلأا حىم أملأەھە:
ەكسبا ىھما ۋكە ھىتى رلا نرەۋە۞
أھىنەلأا ىە ۋھبا حىما وحە ھلاھىلاھ:

And by it, he hinders the solitary from his journey.
With persistence, the Evil One introduces despondency.
And by it, the solitaries are weakened in their contests.
And when melancholy enters into the mind,
he begins to suffer without knowing why he suffers.[3]
He grieves, mourns, suffers, weeps, laments, and sorrows—
without knowing what causes him to become distressed.
When the distressful passions have conquered the solitary,
he ceases from his course and lags behind, being miserable without profit.
He takes from the solitary, so that he suffers and weeps
for his faults and is distressed, suffering without benefit.
The solitary has no anxiety in the world,
neither for possessions nor for worldly goods.
He is far from the evil world as well as from its course.
And he has no cause for which to become distressed.
Because of this, the Evil One distresses him with many things.
For this reason, he unsettles his reasoning from its development.
And perhaps he will question why he suffers.
But, he has no cause that shows him why he is distressed.
With despondency, the hinderer of beautiful [deeds]
binds the solitary and with it he wears him down.
First, with it, he disturbs everyone at the beginning of his course.
For, it is the weapon with which he first wages war with someone.[4]
Indeed, he casts it like a cloud before many,
so that they might be hindered from that course of beautiful [deeds].

---

[3] Cf. Kitchen, *Discourses*, 222.

[4] This contrasts with Evagrian tradition, which teaches that gluttony is the first battle. In particular, see Evagrius, *On Thoughts*, 1. See also, Robert A. Kitchen, "The Lust of the Belly is the Beginning of All Sin: A Practical Theology of Asceticism in the *Discourses* of Philoxenos of Mabbug," *Hugoye: Journal of Syriac Studies* 13.1 (2010): 49–63.

ܗܘܐ ܕܥܒܕ ܠܗ ܟܣܡܒܘܗ ܒܟ ܫܒܘܥܐ܀ 20
ܫܠܡܢܐ ܪܐܫܢܐ ܘܒܐ ܨܡܐ:
ܟܣܡܒܘܗ ܗܘܐ ܒܥܐܩܒ ܟܠܝܬܘܬܗ܀
ܗܘܐ ܒܟܟܒ ܠܗ ܨܒܢܐ ܟܐ ܟܝܐ ܙܡܘܗ:
ܥܙ ܡܠܟ ܨܒ ܠܐ ܒܝܐ ܟܠ ܫܡ ܡܠܟ܀
ܒܥܡ ܒܥܐܠ ܡܠܟ ܟܐ ܠܨܠ ܨܒܘܗ ܠܗ: 25
ܨܒ ܠܐ ܒܝܐ ܗܒܘ ܒܡ ܟܥܐ ܙܨܡܐ ܠܗ܀
ܗܘܐ ܙܪܦܐܒܡ ܟܣܡܒܘܗ ܣܩܐ ܒܚܐ:
ܟܠ ܒܡ ܒܐ ܐܘܫܗ ܗܦܐ ܨܒ ܙܐ ܒܠ ܬܐܙܘܗ܀
ܚܦܠ ܒܐ ܙܣܡܒܘܗ ܘܬܡ ܢܟܐ:
ܟܠ ܦܪܙܐܒܡ ܗܒܐܥܡܐ ܡܠܟ ܒܠ ܬܐܙܘܗ܀ 30
ܟܠ ܟܗ ܟܢܟܐ ܙܟܐ ܒܐ ܟܣܡܒܘܗ: 838
ܠܐ ܒܐܬܘ ܐܠ ܒܨܐܠܟ ܟܢܐܬܘ܀
ܙܡܐ ܒܐܗ ܒܢܟܐ ܨܐ ܒܡ ܙܐܟ:
ܐܟܡ ܟܗ ܟܢܐ ܒܐܟܐܦ ܟܐܐ ܢܐ܀
ܒܐܦ ܐܙܐ ܨܐ ܟܗ ܥܒܐ ܟܗ ܟܐܝܬܐ: 35
ܙܐܒ ܟܢܐ ܒܝܐ ܐܒܐ ܒܡ ܩܐܟܡܗ܀
ܙܟܐ ܐܒ ܟܗ ܐܒ ܐܟܐ ܒܟܐ ܨܒ ܡܠܟ:
ܐܠ ܒܘ ܟܢܐ ܒܐ ܟܗ ܢܐ ܒܟܐ ܨܒ ܬܬܟܡ ܀
ܟܐܠܡܘܗ ܐܟܟܙܡܐ ܒܨܩܘܬܐ:
ܟܗ ܐܫܙ ܟܗ ܟܣܡܒܘܗ ܐܒ ܗܡܗ ܟܗ ܀ 40
ܟܗ ܩܒܗܠܡ ܨܩܐܘ ܐܘܫܗ ܟܩܠܝܡ ܒܟܡ:
ܒܐ ܙܐ ܪܡܐ ܒܟܗ ܩܒܗܠܡ ܟܡ ܝܡ ܫܡܙܟ܀
ܟܗ ܟܡ ܐܘ ܟܡ ܟܟܠܡܐ ܒܡ ܨܩܘܬܐ:
ܒܟܗ ܙܡܟܟܘ ܨܒ ܐܗ ܙܐܠܐ ܒܨܩܘܬܐ܀

Despondency is a large net in which they are entangled—
anyone in the world—and by which they are removed from their courses.
For he holds it out to the solitary at the beginning of his path.
And by it, he probes him to examine him in his struggle [to discover] what is his power.
As if with a spider web, he binds him with [despondency] and hinders him.
[The solitary] lags from the course of beautiful [deeds], the toil of his way.
And when melancholy prevails over him, along with listlessness,
he ceases from his way and begins to ask [for] death for his soul.

II. THE EVIL ONE TEMPTS WITH PERSISTENT VARIATION

And if [the Evil One] sees that the solitary has overcome his snare,
immediately he begins to distress him with nocturnal visions.
Sometimes, with natural things,
he leads him astray, showing him beautiful [things].
But other times, with shadow and illusion,
he troubles and disturbs him from his journey.
Whomever he sees running his course with fortitude—
immediately, he begins to rashly wage war against him.
He openly shows [his] battle against him with many things,
while probing him [to see] with which trap he will be able to capture him.
For [the Evil One] does not rest from his fight for even one hour.
While every day, he changes his nets through his persistence.

45 ⲙⲣⲱⲃⲁⲓ ⲉⲙ ϫⲁⲓⲁ ⲥⲗⲱⲛⲁⲓ ⲃⲩⲟ ⲥⲁⲙⲁⲣⲓⲧⲁⲛ:
ⲓⲛⲁ ⲇⲩⲟⲁⲥⲁ ⲟⲟⲩ ⲥⲁⲙⲁⲣⲓⲧⲁⲛ ⲥⲉ ϫⲛⲟⲩⲙ⁘
ⲟⲩⲇⲉ ⲛⲓⲙ ⲥⲁⲙⲁⲣⲓⲧⲁⲛ ⲇⲉⲛⲇⲣⲟⲛ ⲁⲩⲱ:
ⲟⲩⲟ ⲭⲗⲟⲏ ⲇⲉ ⲃⲩⲇⲁⲙⲁⲥⲕⲏⲛⲟⲥ ⲃⲁⲣⲩ ⲙⲉⲛ⁘
ⲁⲩⲱ ⲃⲩⲇⲉⲛⲇⲣⲟⲛ ⲟⲩⲟ ⲁⲛⲁ ⲟⲩⲇⲉ ⲟⲩⲥⲁⲙⲁⲣⲓⲧⲁⲛ:
50 ⲟⲩⲇⲉ ⲥⲉ ϫⲁⲓⲁ ⲃⲇⲉⲗⲩⲅⲙⲁ ⲙⲁⲗⲁ ⲁⲩⲱⲙⲁ⁘
ⲟⲩⲁ ⲃⲇⲁⲛⲏⲗ ⲥⲉ ⲥⲛⲁⲁ ⲇⲁⲓ ⲙⲁⲣ ⲥⲁⲗⲁⲓ:
ⲙⲁⲛⲉ ⲥⲉ ⲁⲩⲱⲙⲁ ⲟⲛⲁⲛ ⲁⲗⲗⲁ ⲟⲩⲁⲁ ⲙⲁⲣⲁ⁘
839 ⲁⲗ ⲙⲁ ⲇⲁⲓ ⲥⲩⲛⲁⲅⲱⲅⲏ ⲁⲩⲁ ⲇⲁⲙⲁ:
ⲥⲁⲩⲁ ⲟⲛⲧⲁ ⲁⲥⲧⲟⲗⲁ ⲃⲇⲁⲓⲁ ⲛⲁⲙⲉⲛⲉⲛ⁘
55 ⲁⲗⲏ ⲉⲟ ⲁⲟⲛ ⲁⲥⲧⲣⲟⲗⲁⲓ ⲟⲩⲛⲧⲁⲓ:
ⲇⲉⲙ ⲟⲛⲇⲁ ⲇⲁⲓ ⲟⲛⲧⲁ ⲇⲁⲙⲁⲥⲕⲏⲛⲁⲓ⁘
ⲁⲗⲏ ⲉⲟ ⲁⲟⲛ ⲁⲥⲧⲣⲟⲗⲁⲓ ⲟⲩⲇⲩⲛⲁⲙⲓⲁ:
ⲇⲉⲙ ⲃⲩⲇⲁⲓ ⲇⲁⲓ ⲥⲉ ⲟⲛⲧⲁ ⲟⲩⲟ ⲥⲉ ⲟⲛⲁⲩⲁⲛ⁘
ⲗⲁⲓⲁ ⲙⲁⲣⲁ ⲃⲩⲇⲁⲙⲁⲥⲕⲏⲛⲁ ⲉⲙ ⲁⲩⲱⲙⲁ:
60 ⲥⲁⲩⲁ ⲟⲛⲧⲁ ⲃⲩⲇⲉⲙⲟⲛⲁⲗⲁ ⲛⲁⲛⲇ ⲇⲁⲙⲁ⁘
ⲟⲛⲧⲁ ⲇⲩⲇⲁⲓ ⲙⲁⲇⲁ ⲇⲁⲟⲟⲇⲁ ⲇⲁⲩⲧⲁⲗⲁⲓ:
ⲃⲉ ⲭⲗⲟⲏ ⲇⲁ ⲃⲇⲁⲓⲁ ⲅⲁⲓⲁ ⲟⲛⲧⲁ ⲉⲙ ⲁⲛⲁ⁘
ⲗⲁ ⲩⲓⲙ ⲫⲗⲟⲏ ⲥⲉ ⲁⲅⲁⲡⲏⲟⲙ ⲗⲁⲗⲁ ⲙⲁⲣⲁ ⲏⲇⲁ:
ⲃⲉ ⲅⲁⲗ ⲛⲁⲅⲁⲙ ⲟⲛⲧⲁⲕ ⲛⲁⲇⲁⲙ ⲃⲁⲅⲁⲛⲁⲗⲏ⁘

The Evil One's victory is the persistence in which there is victory,
but a person's sin is the despondency with which they are vanquished.[5]
This passion is what really hinders the one who is discerning
from his practice and the running of his course which is with God.
For the Evil One marshals [despondency] first, so that with it he might fight
and with it he might probe the one who fights to recognize what [sort] he is.
By this, he is able to know whether the one whom he battles
is able to contend against the Evil Doer.
For if he conquers him with despondency at the beginning of his way,
he is defeated and stays back from the course of beautiful [deeds].
And if he sees that the solitary has waged war and conquered
the first passion of despondency, then he shrinks away from him.
This passion of despondency is very subtle,
since it enters into the mind and resides in [his] thoughts.
It makes a nest there like a worm in the mind.
And it darkens his reasoning and hinders him from his journey.
With it, he makes him forget what is his [right] order and his fight.
And by it, he destroys the one who strays from his rank and his exalted virtues.
Whoever is in a monastery will not have much vexation,
[whether it be] despondency or melancholy with listlessness.

[5] Jacob's wordplay does not come across completely in English translation. The word for "sin" can also have the sense of "defeat." Thus, it is being used in contrast to "victory" and parallel to "vanquished."

ⲩⲫⲁⲓ ϩⲙⲱⲗ ⲁⲑⲙⲛⲁⲁⲗ ⲉⲙ ⲟⲩⲟ ⲩⲫⲁⲗ: 65
ⲟⲙⲁϩⲓⲏ ⲓⲛⲱⲗ ⲑⲗⲁⲙⲛⲁⲁⲗ ⲉⲙ ⲟⲩⲟ ⲫⲟ ⲙⲙⲁϩⲓ⸗
ⲙⲡⲗ ⲉⲟ ⲁⲩⲟ ⲑⲕⲱⲙ ⲙⲁϩⲓ ⲥⲓⲫⲩⲁⲙⲡⲗ ⲉⲟ:
ⲙⲓ ⲫⲙⲁⲙⲙⲁ ⲟⲩⲁⲩⲱⲗ ⲩⲁⲁⲙⲁⲩⲱ ⲁⲩⲙ ⲁⲥⲁⲁⲗ⸗
ⲥⲉ ⲙⲛⲓ ⲏⲩⲉ ⲥⲁⲙⲓⲙ ϩⲙⲱⲗ ⲟⲩⲟ ⲛⲁⲣⲁⲗⲙ:
ⲟⲩⲟ ⲥⲱⲗ ⲙⲁ ⲥⲓⲙⲁⲣⲁⲗⲙ ⲩⲓⲙⲙⲟⲉ ⲙⲛⲗ ⲉⲟ⸗ 70
ⲙⲛⲟ ⲩⲁⲩⲁⲓ ⲙⲁⲩ ⲃⲓⲓ ⲙⲁ ⲗⲗⲛⲗ ⲩⲙⲙⲁⲓ:
ⲩⲁⲗ ⲙⲙⲁⲙⲙ ⲟⲑⲁⲗⲏ ⲥⲙⲱⲗ ⲩⲙⲁ ⲛⲁⲓ⸗ 840
ⲩⲁⲗ ⲁⲗⲁ ⲙⲁ ⲙⲁⲗⲗⲁⲁⲗ ⲙⲫⲱⲙ ⲁⲟⲙⲁ:
ⲟⲁⲗ ⲙⲛⲗⲁ ⲟⲫⲙ ⲙⲓ ⲩⲁⲱⲗ ⲩⲙⲫⲛⲗⲁⲁⲗ⸗
ⲩⲗⲗ ⲙⲁⲗ ⲙⲁ ⲥⲙⲙⲙⲛⲗ ⲩⲁⲁⲁⲓ ⲁⲣⲁⲗ: 75
ⲥⲙⲱⲗ ⲁⲃⲱⲗ ⲑⲗⲁⲙⲛⲁⲁⲗ ⲙⲛⲁ ⲙⲓ ⲩⲁⲩⲟⲩⲁ⸗
ⲙⲡⲗ ⲉⲟ ⲁⲩⲟ ⲑⲗⲁⲙⲛⲁⲁⲗ ⲩⲙⲫⲁⲓ ⲁⲙⲙⲁ:
ⲩⲥⲗⲗ ⲩⲥⲙⲛⲗ ⲥⲗⲗⲗ ⲏⲁⲁ ⲥⲫⲁ ⲙⲁⲙⲁⲥⲗ⸗
ⲙⲙⲓ ⲁⲟⲙ ⲁⲙ ⲥⲗⲥⲙⲙⲁⲗ ⲫⲁ ⲩⲥⲙⲛⲗ:
ⲟⲙⲙⲙⲙⲁ ⲟⲙⲁⲟ ⲙⲁⲟⲁⲁⲥ ⲥⲁⲁ ⲙⲓ ⲙⲁⲩⲁⲗⲁⲗ⸗ 80
ⲟⲟ ⲙⲁⲗⲗⲁ ⲁⲁ ⲩⲙⲁⲁ ⲁⲙⲁⲁⲁⲗ ⲁⲁ ⲁⲁⲁⲁⲙⲁⲁ:
ⲟⲟⲁ ⲙⲁⲙⲁⲁ ⲁⲁⲁ ⲩⲗⲗⲁⲁⲗ ⲁⲁⲁⲁⲁ ⲟⲟⲁⲁⲁⲁⲙ ⲩⲁⲁⲗ⸗
ⲥⲙⲙ ⲩⲥⲙⲙⲁⲁⲁⲁ ⲟⲁ ⲗⲗ ⲟⲟⲁ ⲁⲁ ⲁⲙⲙⲗ ⲙⲙⲁ:
ⲙⲁⲗⲗⲁⲁⲗ ⲟⲙⲁⲁⲁⲁ ⲁⲁⲁ ⲙⲁ ⲙⲙⲗⲁⲁⲗ⸗

[As for] the solitary, who has neither companionship nor conversation,
he wears him down with this passion of despondency.

III. FIGHT AGAINST SATAN AND HIS TEMPTING THOUGHTS

Listen, O discerning one, who has laid hold of the way of the solitaries.
Learn [to] recognize the traps of the Evil One and how to wage war.
Learn every one of them as they are.
And against all of them wisely wage war and conquer them.
And if that thought of melancholy comes upon you,
call to the Lord of all and he will show you how to conquer it.
He is with you and he will fight with you against the Evil One.
Take him with you and with him you will conquer the Slanderer.
Faced with the passion of melancholy and despondency
lay hold of the weaponry of patience and fortitude.
Rise up like an angelic-watcher and recognize that Satan brought upon you
despondency to hold you back from running your course.
Learn [to] recognize that [despondency] is the trap of the Slanderer—
as is the listlessness and melancholy, with which he troubles you.
Conquer them first at the beginning of your fight and travel along your course,
lest he bind you with them as if in a spider's web and mock you.[6]
Place before yourself your great reward which is preserved for you.
And fight against his confidence and conquer the Evil One.

[6] Cf. Ephrem, *Reproof 2*, lines 1060–64.

ⵅⵙⵙⴱⵓⵍ ⵡⵍⴰ ⵏⵜⴰ ⵔⵄⴰⵍ ⴰⵀ ⵛⵙⵓⵍ: 85
ⵅⴾ ⵢⵄ ⵄⵛⵎ ⵀⵄⵓⵍ ⵙⵄⵍ ⵡⵀⵍⵎⵜⵄⵍⵍⴰ⁘
ⵀⵀⵎ ⵇⵣⵄⵀⵍ ⵡⵅⵀⵇⵀ ⵍⵍⵄⵡⵙⵍ ⵒⵙⵙⴱⵣⵛⵍ:
ⵙⵎⵅ ⵀⵎⵣ ⵀⵅⵙⵜ ⵅⵎⵍ ⵄⵡⵍⵇⵀ ⵍⴰⵄⵛⵀ⁘
ⵜⵅⵅ ⴰⵏⵀ ⵀⵅⵅⵜⴱ ⵇⵄⵀⵎ ⴰⵍ ⵒⵍⴰⵎⵄⵀⵏ: 90
ⵄⵅⴷⵎⵀⵍ ⵜⵀⵄⵀⵎ ⵀⵎⵇⵍⵍ ⴰⵛⵜⵀ ⵙⵎⵅ ⴰⵏⵀ⁘
ⵔⵏ ⵄⵍⵛ ⵀⵅⵛⵍ ⵄⵀ ⵛⵄⵍⵍ ⵡⵀⵜⵍⴰ ⵅⵀⵍ:
ⵏⵜ ⵀⵅⵅⵍⴰ ⵜⵅⵅ ⵄⵀⵄ ⵄⵍⵍⵍ ⵍⵍ ⵒⵍⴰⵎⵄⵀⵏ⁘
ⵅⵀⵅ ⴰⵏⵍⵄⵢⵄ ⵄⵅⴷⵎⵀⵍ ⵜⵍⵍⵍ ⵅⵀⵅ ⵄⵎⵛⵀ: 841
ⵄⵎⵜⵍⵍ ⵅⵀⵅ ⵄⵀⵄ ⵔⵙⴰ ⴰⵢⵍ ⵍⵍⵙⵀⵜⵔⵍ⁘
ⵄⵎⵜⵍⵍ ⵅⵀⵅ ⵄⵀⵄ ⵔⵙⴰ ⴰⵢⵍ ⵍⵍⵙⵀⵜⵔⵍ⁘ 95
ⵅⴷⵎⵀⵍ ⵙⵄⵍ ⵡⵀⵜⵍⴰ ⵅⵀⵍ ⵄⵎⵍⵏⵄⵍⵍⴰ:
ⵀⵀⵎ ⵍⵍⵄ ⵔⵙⵍ ⵡⵀⵢⵏⵣⴰ ⵒⵙⵍ ⵄⵙⵛⵔⵄⵍⵍⴰ⁘
ⵄⵀⵎ ⴰⵍ ⵜⵏⵍⴰ ⵄⵣⴰ ⵡⵄⵀⵍⵍⴰ ⴰⵍⵎ ⵀⵅⵛⵍ:
ⵎⵍⵏⵄⵍⵍⴰ ⵡⵀⵇ ⵄⵀ ⵒⵍⵍⴰ ⵒⵄⵍⵍⴰ ⵜⵀⵅⵍ⁘
ⵏⵜ ⵙⵎⵅ ⵄⵀⵎⵣ ⵄⵍⵍⵍ ⵄⵅⴷⵎⵀⵍ ⵒⵍⵍⵍⵔⵍ: 100
ⵄⵀ ⵄⵀⵍⵍⴰ ⵜⵅⵅ ⵒⵍⵍⵍⴰ ⵒⵄⵀⵍⵍⵍ ⵒⵄⵒⵍ⁘
ⵔⵙ ⵏⵏⵍ ⵅⵀⵎⵒⵍ ⵀⵎⵛ ⴰⵀⵍⵄⵀⵍ ⵄⵣⵏⵍ ⵅⵍⵄⵡⵙⵍ:
ⵡⵍⴰ ⵀⵅⵅ ⵜⵍⵄⵏⵍ ⴰⵍ ⵡⵅⵅⵍⵅⵍ ⵜⵅⵅⵍⵅⵍ ⵀⵅⵅⵍ⁘
ⵄⵙⵍ ⵅⵍ ⵄⵀⵡⵄⵙⵍ ⵍⵍⵅⵏⵍ ⵔⵅⴰ ⵄⵀⵍⵍ ⵡⵍⵍⵏⵍ ⵅⵍ:
ⵏⵅⵍ ⴰⵄⵀⵅⵜⵀ ⵀⵅⵛ ⴰⵀⵍⵄⵀⵍ ⵔⵙⵍ ⵀⵅⵙⵍ⁘

Reflect upon the fact that there is an end to the Adversary's battle,
but there is no end to your recompense and [so] encourage yourself.
And again consider that your struggle is coming to an end, as well as your fight,
but that chamber of light which is preserved for you has no end.
Instead of suffering in vain without profit,
rejoice with the hope of that great blessing which is preserved for you.
Effect your cultivation such that it will be continual in every season.
And never allow an opportunity in your soul for melancholy.
Rejoice in your contest and fight so that by it you might receive the crown.
And see! The listlessness, which would harm you, shall not enter you.
Your struggle—as well as your fight—is [just for] a short time.
Make your struggle in it, so that by it, you might arrive at the Kingdom.
First, glorify and give thanks to your Lord for his goodness.
And do not open in yourself the gate to distress and despondency.
Fix your sight upon heaven at all times.
And let there not be an open room for melancholy in you.
Bind your thoughts with Paradise and its delights.
And do not be reluctant to engage in a struggle with the Troublemaker.
Wake yourself up industriously on account of your labor.
And do not become [so] slack that melancholy gains authority over you.
For if Satan does not fix within you a habit for this [thought],
he cannot hinder you from your discipline through listlessness.
Wait in your heart, so that the commandment which guides your soul
may follow after you every day and you will not be sad.
Think every moment about the hour of your death like a sage

ونَ وكَهنُهَه وَحنَحبَوُا ائَ هَهكَهُا:
هَكهَهنُنُو كَ هَهكَهُا ەكَحَ تَعهُ۞
هَاسَهَت أَەت وِوُنُو هُهُ اُه أَەكَّەهُو:
ەكَيئَه ئەەوُا ەَه وَبلَّهنَ كُو كَ هَهكَهُا۞
هَسكُه وِأَسَه كَهُلَّاَ وِلَا ئەاوُنُا:
سبَّ كَم هَهنَه وِهُهكُا وَكُا ەَه وَبلَّهنَ كُو۞
حَبَ هَهكسُو وِهُهَا أَهَم حهَّ ەَلا خَبُنَّم:
ەلَا ەكَّەم أَلَكَّاوُا صَهعُو حَهنَهُا كَحُا۞
سبَّ كَلَيَّهنُو هَاەنَت وِهَنَه ەكَلَا أَهَت:
ەەُا لَا خَلَا كُو هَهلُهُا وَهعَيَّهَ كُو۞ 842
وَحُا رَهوُا ائَّەەِه وُنُو اُه أَەكَّەهُو: 115
حَبَ هَه وَوُا وِهَنَه أَهلَّا حَهَ هَحهَّهاُا۞
هبَەم أَيَ هَهَت هَاەوُا حَهنُو هَلا لَهُخَّەه:
ەلَا أَهكَّس كُو أَوُحُا حَهَهُا ەهَأَنَهاُا۞
أَهَ هَەنُو حَلَا هَعهَهُا حهَحَبُنَتَ:
ەلَا نَەەُا كُو أَاوُا هعَّهُا حَهنَهُا كَحُا۞ 120
إِهَهز هَەهُتَتَ حَيَه هَنوَهُا هَحهَهعَهَةِەه:
ەلَا أَهَا كُو وِوُوُا أَحَبَ هَم لَهنُهُا۞
أَهَنَ تَعهُ هَلا هَهحسُو هَهنَّاَ:
ەلَا أَاوَّهُا وِأَهكَكَ كُو هَنهَا كَحُا۞
وَّالُا حَهَ كُو هَه هُهلُهُا حبُا حەُوُا: 125
لُا هرَا بَهنُو هَ هَهحسُو حبَ هَهلُهُا۞
هَطُا حَكُحُو وِهُا هَلا هَقهَم أَاُا حُهوُنُ:
هَه هَهبُا وِوُحَ تَعهُ ەهُا لُا حنُا كُو۞
وَن حهَحكَبُ حهُكَ هَهأُو أَو هَهَطُا:

and listlessness which destroys your soul will not enter you.
Wait every hour for the day of your departure and you will have escaped
the thought of melancholy and despondency.
Inscribe before you the hour of your death and you will conquer
passion, distress, listlessness and melancholy.
With these weapons, as well as conflicts, O discerning one,
wage war with despondency and you will conquer.
For, there is nothing which puts an end to this passion
as much as thinking upon the hour of your death at all times.

IV. FIX YOUR SIGHT UPON THE LORD

And when you have overcome distress and melancholy through [this] struggle,
prepare yourself, lest he marshal a battle against you.
Like a sage who wants to live, look and consider
with which passion will he marshal another battle against you.
And if you see that through natural desires
he wages war against you, recognize, O discerning one, how you might defeat it.
And if he awakens in you bodily desire, a hateful passion,
learn how to overcome, trample it, and seize the crown.
Inscribe before your eyes the glory which is preserved for all the saints
and that judgment which will be at the end and tremble, O discerning one.
Think about that moment when the bridegroom will enter and see the guests
[and] whoever is not clothed with the garments of glory will be lead outside.
Remember that it is written that no one sees God
without that glory of holiness and so wage war.[7]

[7] Hebrews 12:14.

ܗܘ ܠܐ ܟܠܝ ܟܟܘ ܓܘܠܗܐ ܒܫܟܝ ܬܥܘ ܀ 130
ܫܛܐ ܓܟܥܘ ܟܬܘܡ ܟܘܒܝܘ ܗܘ ܠܝܫܘܡܘ׃
ܟܫ ܣܥܘܟܐ ܒܓܢܘܐ ܟܟܐ ܗܫܐܢܘܐ ܀
ܙܥܡ ܟܘ ܒܒܫܘ ܟܥܟܒ ܫܥܐܒ ܗܘ ܪܛܐ ܐܝܘ׃
ܟܬܥܐ ܗܟܘܐ ܓܟܓܘܗܐ ܟܟܐ ܀
ܟܗܟܘ ܪܬܐ ܐܘ ܐܟܓܙܥܐ ܐܘ ܓܙܥܐ׃ 843 135
ܐܡܬ ܟܓܗ ܒܫܐܢܘܐ ܗܘ ܪܛܐ ܐܝܘ ܀
ܟܘܘ ܟܢ ܫܒܡ ܒܟܟܗܘ ܟܘ ܟܗܘ ܣܥܐ׃
ܐܛܐ ܒܐܙܐ ܟܥܟܒ ܫܥܐܒ ܟܓܟܓܒܬܬ ܀
ܗܥܐ ܒܐܨܘܐ ܟܗܟܘ ܟܟܘܐ ܟܟܐ׃
ܟܘܐ ܒܥܟܘ ܒܒܟܐ ܗܒܐ ܟܓܐ ܟܟܘ ܀ 140
ܫܓ ܐܝܘ ܓܣܝ ܐܘ ܣܛܟܐ ܒܪܟܐ ܒܣܐ׃
ܟܐܘܐ ܣܥܐ ܗܒܐ ܐܣܙܐ ܟܓܘ ܟܟܘ ܀
ܓܐ ܣܡܘ ܟܘ ܒܟܬܟܟܐ ܛܘܬܐ׃
ܟܟܬ ܟܟܘ ܒܐ ܓܙܥܐ ܒܐܛܟ ܐܛܟܘܒ ܀
ܐ ܟܟܢ ܟܘ ܓܟܟ ܓܟܐ ܣܥܐ ܟܟܐ׃ 145
ܝܟ ܒܐܛܟ ܐܪܟ ܐܒܟܓܒ ܘܐܟܒ ܟܟܐ ܀
ܙܥܡ ܒܒ ܟܣܬܬ ܟܓܟܟܐ ܒܝܟ ܟܓܐ ܓܬܥܐ׃
ܓܟܟ ܒܣ ܟܟ ܒܒܓ ܟܟܢܐ ܟܙܐ ܓܙܥܐ ܀
ܙܢ ܟܟ ܟܒ ܒܟܐ ܣܐܐ ܒܙܐ ܟܓܬܐ׃
ܒܐܣ ܐܘ ܟܟܟ ܟܓܩܥܐ ܟܟܐ ܟܟܓ ܟܟ ܀ 150
ܐܐܒܟ ܒܟܡܐ ܒܐ ܐܥ ܣܐ ܟܟ ܐܐܟܟ׃
ܒܐ ܟܟ ܓܟܟܐ ܒܓܬܓܐ ܟܟܓ ܐܡܬ ܀

Look to your contest which is coming to an end, it has [just] a little time [left].
And through this, become valiant in your struggle and seize the crown.
Receive the means by which you may conquer bodily desire
and by them wage war hourly against the hateful passion.
Debilitate the body through vigils, toils, hunger and thirst,
and you will have liberated it from that passion of bodily desire.
In every season, call upon the Hidden One who looks inside your thoughts.
And demonstrate that you want to conquer desire and he will make you conquer.
But, let your preoccupation be in prayer at all times.
And the One who answers you will be by your side and will save you.
With the word of the Lord, bind your mind in every moment.
And do not abstain from the cultivation of others.
Divide up your day, rightly and prudently.
And every moment, as often as [the moment's] work is fitting, give yourself to it.

V. DASH YOUR NEWBORN THOUGHTS UPON CHRIST, THE ROCK

Never remain in idleness, not even one hour,
lest on that account the hateful passions be stirred up in you.
Either [with] worship or reading or service,
pass the whole day like a sage.
"The person cast into desires," as it is written,
is truly that one "who does not work."[8]
Whether your preoccupation is in prayer or work,
you are not devoid of virtuous thoughts.

[8] Peshitta Proverbs 13:4.

ܫܘ ܟܠܝܗܘ ܒܬܥܟܡ ܐܡ ܟܗ ܚܩܟܠ ܐܚܠ:
ܐܚܘܙ ܗܘ ܣܟܪ ܚܙܘܡ ܐܠܚ ܟܠܠ۞
ܚܐ ܟܡ ܩܬܫܐ ܒܚܘܡ ܐܪܐ ܟܙܟܝ ܩܝܢ: 155
ܐܚܘܡ ܩܟܡ ܐܡܙ ܟܫܗ ܒܫܐ ܫܢܠ ۞ 844
ܚܗܙ ܡܟܠܠ ܘܩܠܐ ܟܝܢܡ ܐܡܫ:
ܘܐ ܐܚܒܡܘܗ ܚܐ ܗܘ ܫܐ ܒܙܟܗ ܩܝܢ۞
ܗܙ ܚܩܟܙ ܟܩܐ ܒܫܙ ܟܝܗ ܫܗܟܬ:
ܘܫܐ ܒܙܟܗ ܐܪܐ ܟܙܝܐ ܚܘ ܗܐ ܐܪܐ ܟܡ۞ 160
ܟܪܟܐ ܝܢ ܐܐ ܟܫܘ ܚܩܟܙܬ:
ܐܒܟܐ ܟܡ ܘܟܐ ܟܗ ܗܐ ܩܙ ܟܡ۞
ܚܟܐ ܒܐܙ ܐܫܐ ܙܫܘ ܚܩܟܙ ܐܟܬ:
ܐܐ ܐܗܐܩܐ ܐܟܩܟܫܐ ܒܐܫܘܐ۞
ܩܐ ܟܡ ܟܬܐ ܙܒܐ ܩܙܗܐ: 165
ܘܩܐ ܟܒܐ ܐܚܐ ܒܐ ܟܙܒ ܐܗ ܟܐ۞
ܐ ܟܐ ܐܐ ܟܫܩܐ ܐܐ ܫܒ ܐܙ:
ܒܒܟܐ ܚܐ ܫܩ ܗܬܐ ܟܐܐܫܐ ܟ۞
ܒ ܐܟܚܐ ܐ ܙܐ ܩܟܟ ܐ:
ܐ ܩܐܙܒ ܟܬ ܐ ܚܩ ܫܩܐ۞ 170
ܟܬܫܐ ܙ ܐ ܟ ܐ ܐ ܒ ܐ:
ܐ ܒܟ ܟ ܐ ܐ ܟ ܐ ۞
ܒ ܟ ܐ ܟ ܐ ܐ ܟ ܐ:
ܘ ܐ ܐ ۞

But, when you do not cease from one of them,[9] like we said,
the Evil One cannot stir up in you anything which will harm you.
He will not cease from his fight even for an hour.
Consider lest you neglect your contest and the Evil One casts you down.
All sorts of thoughts, at all times, are stirred up in your heart;
Dash each of them in season upon the rock.[10]
So that [the saying] might be fulfilled for you: "blessed is the one who takes
your children and also dashes them upon the rock."[11]
For the "children" are the thoughts inside the heart.
And that which "dashes" is human freedom, which tramples them.
At the beginning of his way, a child is small, as is his power.
So also, a thought, at its beginning is feeble and easily trampled.
And again, a thorn at the start of its growth is easy to uproot,
but when it grows, it causes pain for whoever draws near to it.
So then, when the thoughts are newborn[12]
they are easily trampled; but if they endure, they obtain power.
For the Slanderer does not turn away from his fight—
not even for a single hour—against that one who is a solitary.
The solitary has no work with which he is bound,
and because of this, the Evil one distresses him with many things.
Whoever has laid hold of this way of the solitaries,
it is fitting that he make preparations every hour to fight.

---

[9] I.e. prayer and work.

[10] For similar interpretations of dashing thoughts upon Christ the Rock, see Origen, *Contra Celsum*, PG 11, 7:22.; Eusebius of Caesarea, *Commentaria in Psalmos*, PG 24, 37. See also, Gregory of Nyssa, *Contra Eunomium*, PG 45, 1.1.7.

[11] Psalm 139:9.

[12] Reading with L. Base text has, "…when the thoughts are set in motion…"

ⲙⲁⲓ ⲛⲓⲁ ⲁⲓⲁⲗⲗⲁ ⲙⲉ ⲥⲉ ⲙⲁⲙⲁ ⲁⲥ ⲩⲓⲁⲣⲉⲛ: 175
ⲛⲁ ⲁⲣⲓ ⲉⲙⲁⲓ ⲙⲁⲥⲥ ⲟⲩ ⲙⲉⲙ ⲩⲙⲙⲉⲗⲗ ⲟⲩ⁖ 845
ⲙⲁ ⲛⲁ ⲟⲩⲗⲗⲁ ⲙⲉ ⲁⲙⲁⲙⲁ ⲛⲁⲓ ⲥⲓⲁ ⲙⲁⲓ:
ⲥⲁⲥ ⲟⲙⲁⲓ ⲁⲓⲙⲁ ⲁⲩ ⲕⲗⲟⲩⲟ ⲟⲙⲙⲁⲓ ⲛⲓⲙⲙⲟ⁖
ⲕⲗⲁ ⲙⲁⲙⲙⲉ ⲙⲁⲗⲗ ⲉⲓⲛⲉⲧⲉ ⲟⲙⲟⲙ ⲩⲙⲙ:
ⲟⲙⲉ ⲙⲉ ⲙⲁⲙⲁ ⲙⲁ ⲟⲙⲉⲓⲛⲓ ⲟⲙⲙⲁⲓ ⲙⲁⲙⲙⲟⲩⲟ⁖ 180
ⲩⲁⲙⲟⲙ ⲟⲙⲟⲙ ⲩⲩⲙⲟⲙⲟⲩⲟ ⲗⲗⲁⲓ ⲩⲓⲁⲁⲟ ⲁⲛⲁ:
ⲟⲙⲙⲁⲛⲁⲁⲟ ⲟⲙ ⲁⲁ ⲁⲟⲙⲁⲓ ⲙⲙⲁⲙ ⲁⲛⲁ⁖
ⲙⲟⲙⲁⲩⲁ ⲟⲙⲁ ⲙⲁⲙⲁⲓ ⲓⲛⲁ ⲩⲟⲟⲙ ⲟⲙⲟ:
ⲁⲁ ⲙⲁⲙⲙⲁⲙ ⲁⲩⲁⲗⲗⲁ ⲓⲛⲁⲓ ⲩⲁ ⲩⲁⲁ ⲁⲛⲁ⁖
ⲟⲙⲙⲁⲩⲁ ⲁⲁⲩⲁⲁ ⲟⲙⲁⲩⲁ ⲙⲟⲟⲙⲁ: 185
ⲁⲁ ⲙⲁⲙⲁⲓ ⲟⲙⲙⲁⲩⲁ ⲙⲟⲟⲙⲗⲗⲁ ⲙⲙⲁⲙⲙ ⲛⲁⲗⲩⲁ⁖
ⲁⲁ ⲙⲁⲁⲓ ⲁⲁⲁ ⲟⲙⲙ ⲙⲁⲙⲟⲙⲁ ⲙⲙⲁⲙ ⲟⲟⲙⲁⲓ:
ⲁⲛⲁⲙ ⲩⲟⲓ ⲙⲟⲙⲙ ⲗⲗⲁⲓ ⲩⲁⲁⲟ ⲩⲁⲩⲁⲟ⁖
ⲁⲁⲙ ⲁⲁⲟ ⲙⲁⲙⲁⲓ ⲟⲓ ⲙⲁⲙⲁⲓ ⲟⲓ ⲩⲙⲗⲁⲩⲙⲟ:
ⲙⲙⲁⲛⲁⲩⲙⲁ ⲁⲛⲁⲙ ⲙⲁⲗⲗ ⲁⲁⲙⲁ⁖ 190
ⲗⲗ ⲩⲙ ⲙⲟⲙⲙⲁ ⲁⲟⲟⲙⲁⲓ ⲙⲁ ⲁⲙⲁⲙⲁⲟ:
ⲟⲗⲗ ⲙⲓⲁ ⲁⲁⲁ ⲟⲙ ⲁⲩⲗⲁⲟⲙⲟ ⲙⲙⲙⲁⲁⲓ⁖
ⲗⲗ ⲙⲓⲁ ⲁⲁⲁⲓ ⲩⲙⲙⲁⲓ ⲩⲁⲙⲁ ⲛⲗⲣⲙⲁ:
ⲟⲙⲛⲁⲁⲁⲁⲓ ⲙⲙⲁⲙ ⲟⲁ ⲙⲙⲙⲁⲛⲁⲗⲁ⁖
ⲁⲙⲁ ⲁⲩⲟⲟⲟⲙ ⲗⲗⲟⲙⲁ ⲁⲁⲓⲁ ⲩⲙⲙⲁⲁⲁ: 195 846
ⲁⲁⲩⲟ ⲁⲟⲟⲁⲁⲟ ⲙⲛⲛⲁⲁ ⲟⲟⲙⲁⲁⲁⲁⲁⲁⲁ⁖

VI. TRAVEL THROUGH THIS WORLD AS A SOJOURNER

O discerning one, who has chosen to be a solitary,
reflect upon your work and become valiant in the running of your course.
Do not set [its] great length before your eyes,
lest your preoccupation become a burden for you in the running of your course.
In the same way, the walker completes his road one mile at a time
And you, O discerning one, complete your course one day at a time.
Do not gather together in your mind the length of your life,
since you do not know when the running of your course will be finished.
Thus, day by day consider how you will complete it.
And like one who has determined to travel upon a road, think of your provisions.
Begin the day on a steady course and then proceed [upon] it.
And never think that you can wage war on another day.
Mock humanity's slayer, like a sage.
And every day, become like a traveler in your mind.
Whoever passes the night in [one] place and then travels on
will never think of another [place] in his heart except his road.
O discerning one, notice that the running of your course does not cease,
since it definitely goes on night and day until completion.
You are on a road which never ceases from its journey,
until the Hidden Sign who guides it commands.
The world is a road which never ceases from its journey,
until the will of the Exalted One, which created it at first, commands.
Whoever is on a course will take care to finish his course.
And if he rests from his journey, his course has come to an end.
Thus, discerning one, place before your eyes
that day in which you will get up and gird yourself.

846 ۞ ڤَنَەهُا بَحِدُا وِنَەوْا سَسَمِبُلُا:
وَسَ كَحَضُبِ هَەهَ سكَّبُرُا حَزَەلُهُا وُەوَسُ۞
لُا ـاهَمِ كُبِ هْدَمُا وَحُا فَەوهَدِ كَمِتَتِ:
200 وِوَحُهُا كَعِكُبِ نَاهَ: حكَّبِ حَزَەلُهُا وُەوَسُ۞
ۚ هَكُحُا حِبَ بَ هَمُلُا مَعَهُمِ ۚهَوَسَ:
هَلِدِ ڤَنَەهُا حِبَ بَ هَهُا هَهُمِ وَەلُهِ۞
لُا ـاهَهَ كُبِ حِدِ وَحِسُبِ هْدَمُا وِسَّتِ:
وِلُا بَبِ ـ ۚلِدِ لَاهَدِ هُهُمِ وَەلُهُا وُەوَسُ۞
205 هَهُا حَهَهَه هُهُا وَسَ وِهَ هُهُمِ ۚلِدِ:
هَلِهِ ۚلِهَ وهَمِ كَهَ وِنَوْا كَاەوَسُا وَسَ وَوُوَّبِ۞
هَزُا حَهَهُا حَزَەلُهُا ـاَهُا ەەهُ فَەهُمَەِ:
ەلُا مَدَّەِم وَوْنَا وِهَهُا لِسَزُنَا اَسَا كُبِ وِاَهَدَ۞
وَلَهُبُا هَ حَهُلَّهِلَائهُا اَمِ سَهَّمَهُا:
210 هَلِهِ سُوَّەهُا حَهَّ مَهَهَ حِدِ وَحُسُبِ۞
اَمُا وِكَـاُا حُلَّا كَاـاوُا ەسُوَ هَنَهَ:
لُا مَدَّەِم وُنَا لِسَزُاُا حَكَنَهَ اَلُا وُەوَسَ۞
سَّ ڤَنَەهُا وِكَـا كَهَ هَـحَـهُا حَزَەلُهُا وُەوَسُ:
وِهَنوُا وُبِهُا كَـحَكَ اَمَهَمِ كَ هَهَكَهُا۞
215 كَاەوَسُا اَسَلَّمِ وِلُا مَدَّەِم هُـحَـهُا هَمِ هَنوَّـلَهَ: 847
حَوَهُا وِقَقَبِ وَهوُا هَمِهُا وَهِحَنَ كَنَ۞
كَحَهُا اَهَوَسُا لِهِ وِلُا مَدَّەِم هُلَّا هَمِ هَنوَّـلَهُا:
حَوَهُا وِقَقَبِ وَحِمُ وَهُا وِهَّهَ حَسُلِهِ كَهِهَوَ۞
اَسُا وِكَاەوَسُا لِهِ وُەوَسَه سُوَ كَهِهَكَهَّهَه:
220 هَلِهَه وِهَلَّهِ هَمِ هَنوَّـلَهَ كَهِكَلِ اَهَوَسَ۞
هَلِهِ ڤَنَەهُا هَهَّ هَهَمِ كَبِ هَهوهَدِ كَمِتَتِ:
وَحَهَه هَهُا وِهَهَ هُلَهِ اَلِهِ هَهَ سُوَ اَلِهِ۞

For, truly, no one knows the day of his departure.
Because of this, let us live cautiously lest we be startled.
For whoever loves something is not able to be satiated by it.
And the one who loves the Lord cannot be separated from Him.[13]
"The affliction of this world, although small,
prepares us for great glory," as it is written.[14]

VII. STRUGGLE TO OBTAIN A HEAVENLY CROWN

Listen, discerning one, and examine whether my words are true.
And also consider the things which I intend to recite before you.
Who has ever won a fight without attacking?
And who has ever laid hold of a crown without a struggle?
If there is not a contest and a victory, then there is also no crown
and no reward for toils from the Rewarder.
Who wishes to become victorious without attacking?
And who will ever take a crown without a struggle?
For how do you wish to become an heir of the Kingdom,
if you have become listless in the fight with Satan?
For how will you seek to inherit glory in the new world,
unless you are distinguished with a crown through your manner of life?
If you become despondent in that labor to which you undertake
with what toil will you obtain glory and a glorious name?
Bring these things to your mind, O discerning one,
and despondency will be far from your mind!
Consider, discerning one, that the end to your fight is guarded,
but there is no end to the crown of glory, which you will receive.
Do not become despondent in battles and afflictions,
since on their account the Kingdom of Heaven is given to you.

[13] Cf. Romans 8:39.
[14] 2 Cor 4:17.

ܚܥܙܐ ܥܡ ܠܐ ܐܢܫ ܡܒܪ ܫܡ ܟܘܒܫܐ:
ܫܟܚܐ ܟ ܐܬܐ ܕܫܐ ܒܝܡ ܢܫܫܐ ܟ◆
ܒܟ ܒܙܡ ܥܡ ܚܫܫܡ ܠܐ ܐܪܐ ܒܢܚܐ ܫܢܐ: 225
ܫܢܐ ܫܫܫܟ ܐܘ ܚܟܢܐ ܠܐ ܐܪܐ ܒܢܫܐ ܫܢܐ◆
ܐܫܟܪܐ ܟܡ ܒܚܟܐ ܐܢܐ ܒ ܠܟ ܫܪܚܙ:
ܫܟܐܚܐ ܙܐ ܐܟܐ ܒܟܐ ܐܟܡ ܐ ܟܟ ܟ◆
ܐܢ ܫܢܫ ܐܐ ܐ ܫܟ ܒ ܠ ܫܢܫ:
ܐ ܟܡ ܙܙ ܐܐ ܫܐ ܐ ܐ ܟ ◆ 230
ܫܢܐ ܙܐ ܐܟܡ ܐܟܡ ܐ ܒ ܠ ܫܢܫ:
ܐܫܢܐ ܙܐܒܒ ܟܟܐ ܫܟܡ ܐ ܟ ◆
ܐ ܟܡ ܙ ܐ ܐ ܐ ܐ ܟ ܐ ܟ ◆
ܐ ܟ ܙ ܐ ܐ ܐ ܐ ܟ ◆
ܐ ܟ ܙ ܐ ܐ ܐ ܐ ܟ ◆ 235 848
ܫܢܐ ܙ ܐ ܐ ܐ ܐ ܒ ܠ ܫܢܫ:
ܐܫܢܐ ܙ ܐ ܐ ܐ ܐ ܟ ◆
ܫܫܐ ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ◆
ܐ ܟ ◆ 240
ܐ ◆
ܐ ◆
ܐ ◆
ܐ ◆
ܐ ◆ 245
ܐ ◆
ܐ ◆
ܐ ◆
ܐ ◆

It is written by the apostle, "through many afflictions
it is fitting that we enter the Kingdom of Heaven, in truth."[15]
Thus also our Savior said, while he was teaching,
"strive to enter the thin and narrow gate."[16]
For, it is not possible for someone to enjoy both worlds.
So, never seek [this] world and its pleasures.
"Remember that you received your good things in your life," he said
to that rich man, "and Lazarus endured evils.
And see that man is at rest, because he was afflicted, but you are tormented."[17]
The Son of God taught these things to those who listen to him.
Be encouraged, O discerning one, as you look
upon that Rewarder who rightly rewards everyone.
Rejoice in your labor and give thanks to your Lord at all times,
because your medicine is superior to the burden of the evil world.

VIII. TRUE WEALTH IS CONTENTMENT WITH DAILY BREAD

Look at yourself, O discerning one, [to see] how free you are
from the world and from its innumerable evils.
Look at the world and its inhabitants [to see] how burdened they are
by acts of all sorts of evil at all times.
And with that course and great toil with which they are yoked,
what will they inherit from it, except the daily bread?[18]
And you, discerning one, as the Good One has freed you from these things,

[15] Acts 14:22.

[16] Luke 13:24.

[17] Luke 16:25.

[18] L and another hand in O read: "What will they inherit from the evils of this world, except the daily bread, said our Lord?" This addition would add an extraneous half-line.

ⵕⴰⵎⵜ ⵜⵎⴽⵙⵓ ⵖⵅⴰⵔⵓⵜⴰ ⴽⵎ ⵀⵔⵔⵜⴰⵍ:
ⵄⵍⴰ ⵓⵜⵜⴰⵍ ⵜⵜⵅⵜⵜⴰ ⵅⵄⵎⴰ ⵣⵣⵎⵖⴰⵔⵔⴰ⁘ 250
ⵓⵔ ⵖⵣⵄⵎⵀ ⵄⵀⵀ ⵓⵔⵔ ⵔ ⵔⵜⵜ ⵉⵄⴰ:
ⵖⵍⴰⵔⵔⴰⵜ ⴽⵎ ⵜⵜⵙⵜⵜ ⵜⵔⵣⵓⵜⴰ ⵄⵔⵔⵜⴰ ⵀⴰⴽⵙ⁘
ⵍⵍ ⵔⵔⵓⴰ ⵄⵜⵣⵖ ⵓⵜⵜⵜⵜ ⵜⵜⵜⵔⵔⵔ ⵉⵍⵔ:
ⵄⵖⵀ ⵍⵍ ⵜⵔⵔⵔⵔ ⵓⵜⵜⵜⵔⵔ ⵍⵍ ⴽⵙⵙⵜⵜⵄ⁘
ⵍⵉⵖⵣ ⵄⵅⵙⵔⵔ ⵜⵙⵙⵔ ⵔⵜⵜⵔ ⵓⵔⵔ ⵉⵄⴰ ⵜⵜ: 255
ⵜⵜⵔ ⵜⵔⵔⵔⴰ ⵄⵜⵙⵔⵔ ⴽⵎ ⵜⵜⵜⵍⵍ ⵙⵜⵜⵔⵔⴰ⁘ 849
ⵜⵜⵔ ⵜⵔⵔⵔⴰ ⵄⵜⵙⵙⵔ ⵜⵜ ⵜⵜ ⵖⵍⵍⵔⵔⵜ ⵉⵄⴰ ⵔⵜⵜⵔⵔⵜ:
ⵄⵜⴰ ⵔⵜⵜⵔⵔⵜ ⵄⵜⵙⵙⵔ ⵜⵜ ⵜⵜⵔⵔⵔⵔ ⵔⵜⵜ⁘
ⵄⵜⵜ ⵓⵜⵜ ⵔ ⵓⵜⵜⴰ ⵜⵜⵄⵜⵜⵜ ⵜⵜ⁘
ⵜⵜⵜ ⵔⵜⵜⵜ ⵓⵜ ⵖⵣⵄⵜⵜ ⵔ ⵙⵓⵣ ⵓⵉⵔ:
ⵜⵜⵜ ⵖⵣⵄⵜⵜ ⵄⵜⵣⵖⵔⵔⵜⵓⵜ ⵜⵜⵜⵜⵔ ⵖⵣⵄ⁘ 260
ⵙⵜⵔ ⵜⵜⵜⵜⵜⵜ ⵄⵜⵔⵔⵜ ⵜⵜⵜⵜⵔ ⵜⵜⵜⵜⵔⵔⵜ:
ⵜⵜⵜ ⵜⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ ⵜⵜ ⵔⵔⵜⵜ ⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ⁘
ⵔⵔⵜ ⵜⵜⵜⵜⵜ ⵓⵔ ⵖⵣⵄⵜⵜ ⵄⵜⵜⵜⵜ ⵙⵜⵜⵜ ⵉⵉⵔ:
ⵔⵔⵜ ⵜⵜⵜⵜⵜ ⵄⵜⵜⵜⵜⵜ ⵄⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ⁘
ⵔⵔⵜ ⵜⵜ ⵜⵜⵜⵜⵜ ⵄⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ: 265
ⵜⵜⵜ ⵜⵜⵜⵜⵜⵜ ⵄⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ⁘
ⵄⵜⵜⵜⵜⵜⵜ ⵄⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ:
ⵄⵜⵜⵜⵜⵜⵜ ⵄⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜ ⵜⵜⵜⵜ:
ⵜⵜⵜⵜ ⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜⵜ

your needs are met for you in the silence of your soul.
Doubtless that silence and rest in which you [abide]
signify truly about that [future] silence and rest.
This visible [world] shows you about that hidden one
that thus the just are at rest and delight in the Kingdom.
The solitary is like an angel, albeit physical,
since he converses with God night and day.
His manner of life is mingled with spiritual beings through his renunciation,
when he possesses nothing in the world with which to become entangled.
Whoever is not bound with the burden of this world is rich,
since he does not stoop to possessing anything from it at all.
Whoever does not consider the riches of the world to be something
is rich, since he has treated all riches like excrement.[19]
Whoever needs the things of the world and its riches
is poor, since his need is directed toward everything.
Whoever despises the riches of the world and all that is in it
is rich, since not even the riches of the world have subdued him.
Whoever's need is satisfied with the things that are necessary,
for him a little something is much, and he is like a rich man.
Whoever is rich and wants to be even more rich
is poor, since he was not even enriched by his riches.
One possesses [nothing but] daily bread, but is like a rich man.
And another possesses many riches, but is like a poor man.
One possesses so many riches, yet is impoverished.
And another is satisfied with the little he has and is like a rich man.
Therefore, the will is judged truly,

[19] Cf. Philippians 3:8.

ꬹ ꬷꬺꬶꬵꬲ ꬲꬺ ꬶꬺꬹꬲꬵꬲ ꬷꬺꬲꬹ ꬹꬺꬲꬶ꬈
ꬶꬺꬲ ꬷꬺꬲꬹ ꬹꬺꬲꬶ ꬺꬲ ꬺ ꬶꬵꬺꬹ ꬺꬲ:
ꬲꬺ ꬶꬺ ꬷꬺꬲꬹ ꬹꬺꬲꬶ ꬵꬷꬲ ꬷꬵꬺꬲꬺꬲ꬈
ꬹꬵ ꬲꬺꬷꬲꬹ ꬲꬺ ꬶꬺ ꬶꬺꬲꬹ ꬹꬺ ꬶꬺꬲꬵ ꬲꬺ:
ꬹꬶ꬈ ꬲꬺꬶꬶꬺꬲꬹ ꬶꬺꬲꬹ ꬹꬺꬲꬶ ꬲꬺꬷꬲꬹ ꬺꬲꬺꬲꬺꬲꬺꬲ꬈
ꬵꬶ ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬵꬶ ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:
ꬲꬺꬶꬶꬺꬲꬹ ꬺꬲꬺꬲ ꬵꬲꬺꬲ ꬺꬲ ꬶꬺꬲꬹ ꬺꬲꬺꬲ:

since through it a person becomes both rich and poor.
Whoever possesses riches and is not satisfied, that is the one who is poor.
Whoever does not possess a thing, but is at rest, that is the one who is rich.
However much a greedy person becomes rich in the world, he will never be satisfied.
What profit is it, if he is so rich, but his soul is ravenous?
Whoever is not bound with the world's burden and remains at rest
has truly obtained riches in his soul.
[There is] a heart which is refreshed with a little something as if it were rich.
[There is another] heart which is afflicted even with much as if it were poor.
Whoever satisfies his needs with necessary things
knows how to love riches without it wearing him down.
[As for] the one who discerningly loves poverty,
his excellence surpasses all [the rich] through his discernment.
While the rich endure every evil in the world,
he is elevated above the evils of the world and its burden.
By these things, he is a solitary, if he is perfect
and is not entangled with the love of the world nor its thoughts.

IX. LEARN ABOUT YOUR EXALTED STATION FROM YOUR ADVERSARY'S ANIMOSITY

You ought to give thanks if you are discerning about these things,
and you should not suffer passion when the passions encounter you here.
You ought to rejoice when Satan attacks you.
So by this, recognize that your level surpasses that of others.
Indeed, he does not attack the defeated, who are bound to him,
because he is struggling against conquerors, lest they conquer him.
Because he is afraid of conquerors, lest they lay low his power,

ⲟⲩⲟ ⲁⲩⲱ ⲛⲉⲙ ⲁⲩ ⲥⲱⲙⲁ ⲁⲩ ⲥϩⲙⲟⲩ⸗
ⲁⲩⲱ ⲣⲙⲏ ⲥⲁⲓⲱ ⲙⲁⲩ ⲛⲥⲟ ⲛⲁⲓ ⲙⲛⲥϩⲙⲟⲩ⸗
ⲁⲩⲱ ⲙⲁⲩ ⲛⲏⲧ ⲥⲧⲙ ⲁⲛⲟⲙ ⲛⲁⲓ ⲥⲱⲙⲁ⸗ 851
ⲙⲟⲩ ⲟⲩⲥⲱ ⲟⲛ ⲙⲛⲏ ⲥⲩⲥⲁⲙⲟⲩ ⲙⲁⲩ ⲛⲛⲟⲩⲃ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲥⲁⲓⲱ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ 300
ⲙⲁⲩ ⲙⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗ 305
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗ 310
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗ 315
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗
ⲁⲩⲱ ⲛⲁⲓ ⲛⲁⲓ ⲛⲧⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ⸗ 852

indeed the defeated are bound to him, but he is not wearied by them.
This is an obvious sign for you, O discerning one,
if you want to truly know your station.
From your fight, learn your level, O solitary.
And from your contest, recognize the station which you have attained.
The ploughman comes to understand from his seed how much his harvest will be
and so, as its cultivator, he gathers the produce of his seed.
As long as the Evil One makes abundant war with you,
so beauty will abound in your soul if you overcome him.
Unless gold enters the fire, it is not purified.
And unless a battle befalls the just they are not tested.
And while you look upon your lofty step as well as your station,
consider lest you think something great about yourself
so that the Evil One does not rejoice over you because you imagined you were perfect.
And by that pretext, he will cast you down and bring you low through pride of spirit.
For cunningly he causes to creep into the mind
that thought, pride of spirit, and with that he destroys the person.
For he leads astray whoever thinks and imagines about himself
that he has completed the path of righteousness and with [that thought] he destroys him.

X. OVERCOME ONE PASSION WITH ITS COMPLEMENT

Hear, O discerning one, how to overcome pride of spirit
and wisely fight and overcome the Evil One.
One pulls out a thorn from his body with a thorn.
So then, discerning one, overcome one passion with its complement.[20]
Against the passion of melancholy and listlessness,

[20] Cf. Evagrius, *Praktikos*, 58 and Palladius, *Lausiac History*, 26. 4.

ܫܬܬܐ ܥܡ ܩܨܢܐ ܕܐܦ ܗܘ ܠܐ ܠܐ ܚܫ̈ܐ ܀ 320
ܒܝܬ ܐܠܗܐ ܟܡ ܐܠܐ ܘܥܕܡ ܐܘ ܩܢܘܡܐ׃
ܐܦ ܒܪܫܐ ܕܐܦ ܐܝܟ ܐܢ ܫܢܐ ܀
ܥܠ ܐܣܟܘܡܐ ܫܟ ܒܢܝ ܫܡܒܘܠ׃
ܘܥܕ ܟܬܒ ܫܢܐ ܕܩܨܨܐ ܘܐܠܡܐ ܩܠܝܢܐ ܀
ܐܘ ܐܢܐ ܐܦܐ ܥܠ ܒܢܐ ܕܟܟܐ ܒܩܐ ܐܡ׃ 325
ܒܝܬ ܩܨܨܐ ܐܢ ܣܠܩ ܩܠܝ ܒܢܐ ܀
ܐܘ ܥܡ ܨܡܐ ܐܩܐ ܘܩܨܐ ܩܢܝ ܩܢܘ׃
ܐܢ ܥܠ ܩܨܐ ܒܩܐ ܐܦ ܐܢ ܕܥܩܐ ܘܐܪܨܐ ܀
ܐܠܐ ܟܠ ܒܐܟ ܒܐ ܥܠ ܩܐ ܒܐ׃
ܐܐܠ ܩܢ ܒܐ ܕܥܐ ܠܐ ܩܐ ܒܩܨܢ ܀ 330
ܥܒ ܣܐ ܐܝܐ ܕܒܢܢ ܐܐ ܐܘ ܕܩܨܩܣܡ׃
ܣܪ ܕܐ ܐܐܢ ܐܝܐ ܟܠ ܢܩܐ ܥܐ ܒܐ ܀
ܐܠ ܢܒ ܟܢ ܨܐ ܒܐܟ ܒܐ ܐܢ ܕܐ׃
ܒܠ ܟܢ ܐܝ ܨܐ ܐܩ ܒܐ ܒܩܨܢ ܐܝ ܀
ܒܐܥ ܟܟܐ ܢܩܐ ܢܩܐ ܒܐ ܐܡ ܐ׃
ܪܨܐ ܟܐ ܐܢ ܐܐ ܟܐ ܐ ܩܐ ܒ ܐ ܀ 335
ܟܐ ܩܐ ܐ ܐ ܐ ܐ ܐ ܐ ׃
ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ׃
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀ 853
ܐ ܐ ׃
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀ 340
׃
׃
׃

make war and overcome the Evil One with the fact that your station is great.
When the distressful passions are stirred up in you so as to defile you,
think upon the fact that your station is greater than many [others] and be encouraged.
When despondency and melancholy wear you down,
rejoice in your way and drive away from yourself despondency.
When you are despondent look at how high your rank is
and rejoice in your hope and overcome the passion which would defile you.
Make war and conquer distress through rejoicing.
And in the presence of defilement, overcome [it] by taking heart in your struggle.
And when that thought, pride of spirit, wears you down
reprimand yourself and rebuke yourself with your deeds.
Abase yourself and become less through your thinking
and never consider another to be less than yourself.[21]
"Consider everyone to be better than you,"[22] Paul said.
Recognize, O discerning one, that Paul commanded [you] to belittle yourself.
Reprimand yourself and overcome the passion, pride of spirit.
And in your heart,[23] never think that you are something.
Just as you have overcome melancholy with the rejoicing of the heart,
so also, overcome pride of spirit with humility of spirit.

---

[21] See, M. Kmosko, Liber Graduum (Patrologia Syriaca 3; Paris, 1926) column 37:1–2; R.A. Kitchen & M.F.G. Parmentier, *The Book of Steps: The Syriac Liber Graduum* (Kalamazoo, MI: Cistercian Publications, 2004) 18.

[22] Philippians 2:3.

[23] Reading with L and P.

ⲏⲱⲓ ⲙⲁϥⲥⲱⲙⲁ ⲁⲛⲧⲉ ⲣⲱⲙ ⲕⲁϩⲱⲗ⸗
ⲱⲗ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉϫⲁⲥ ⲉⲓⲣⲏⲛⲏ ⲙⲙⲟⲛ⸗
ⲙⲁϥⲥⲱⲙⲁ ⲉϫⲉ ⲙⲁⲣⲉⲛⲧⲁⲓ ⲛⲁⲓ ⲉⲣⲟⲕ⸗
ⲱⲗ ⲙⲡⲓⲣⲱⲙⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ⸗
ⲡⲉⲣ ⲟⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲁⲓ ⲙⲁⲣⲉⲛⲧⲁⲓ⸗
ⲱⲗ ⲙⲙⲁⲓⲛⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ⸗
ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲙⲙⲟⲥ ⲉⲣⲟⲕ ⲕⲁⲧⲁ ⲡⲉⲕⲣⲁⲛ⸗
ⲁⲩⲱ ⲛⲉⲩⲥⲱⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲉⲣⲟⲕ⸗
ⲁⲩⲱ

XI. SATAN BINDS THE SOLITARY WITH A PLEASING BOND

By all means, the Evil One is anxious to overcome you.
So, be anxious to conquer him and cast down his power.
He is subtle and crafty and to the degree that he sees what is pleasing to each one,
he binds him with it, lest he remove his bonds from him.
There are times he binds his victor with vainglory.
And he destroys him with it, so that through every stratagem he is able make a sortie.
Other times, he makes one think that he has surpassed many on his course.
And with that pretext, humanity's slayer puts a blemish on him.
And other times, he binds him with the passion of melancholy.
And by that, he makes him cease from that course of beautiful [deeds].
When a solitary takes up a book to read,
he brings on despondency and sleep and puts an end to it.[24]
Immediately when melancholy enters the mind,
he abandons reading and takes up counting all the pages.
He saw the many pages which were in the book and became despondent.
And he began to count and consider when he might finish them.
Immediately he begins to yawn because of his listlessness.
And he brings him to [that] sleep, which comes at his command.
The Evil One brings sleep and hangs [it] above his eyes,
so that by it, they might become heavy and send forth a heavy sleep upon him.
As with chains, he binds a person with despondency.
And he makes [the solitaries] cease from the practice of righteousness.

[24] Lines 373–382 are remarkably similar to Evagrius, *On the Eight Thoughts*, 6:15 and *On Thoughts*, 33.

ꡐ ꡇ ꡂ ꡆꡒꡈꡐ ꡅꡓ ꡃꡈꡀ ꡆꡀ ꡊꡓ ꡔꡂ:
ꡅꡓ ꡒꡓ ꡍꡉ ꡀꡆ ꡈꡐꡓ ꡐꡈꡀ ꡂꡀꡈꡀ ꡅꡈꡊꡐ⁘
ꡋꡐꡉ ꡂꡅꡉ ꡂꡈꡀ ꡈꡆꡓ ꡂꡆꡓ ꡃꡈꡊꡈꡀ: 365
ꡐ ꡀꡐ ꡊꡐ ꡈꡒꡀ ꡂꡈꡀ ꡃꡈꡀꡒꡈꡀ ꡔꡂꡒ ꡐꡂ⁘
ꡉꡓ ꡒꡃꡆꡈꡀ ꡃꡅꡀ ꡀꡐ ꡊꡒꡀ:
ꡀꡐ ꡐꡆꡐ ꡊꡐ ꡒꡂꡂꡓ ꡆꡃꡀꡈꡅ ꡃꡆꡀ⁘
ꡉꡓ ꡈꡃ ꡈꡐꡆꡀ ꡒꡂꡂꡀ ꡐꡆꡀ:
ꡐꡈꡀ ꡐꡆꡀ ꡊꡐ ꡒꡂꡂꡓ ꡆꡃꡀꡈꡅ ꡃꡆꡀ⁘
ꡉꡓ ꡈꡃ ꡈꡐꡆꡀ ꡒꡂꡂꡀ ꡐꡆꡀ: 370
ꡒꡐꡈ ꡊꡂꡀ ꡆꡐꡀ ꡐꡆꡀ ꡈꡐꡆꡀ⁘
ꡉꡓ ꡒꡅꡀ ꡈꡃꡀꡀ ꡂꡀ ꡀꡐ:
ꡀꡐ ꡐꡂꡂꡓ ꡊꡐ ꡐꡈ ꡒꡓ ꡈꡃꡆꡀ⁘
ꡐ ꡈꡃꡀ ꡂꡂꡀ ꡃꡆꡀ ꡒꡂꡂꡓ:
ꡆꡉꡓꡀ ꡀꡆꡀ ꡐꡆꡀ ꡆꡐꡀꡀ ꡊꡐ⁘
ꡐꡆꡀ ꡈꡃꡀ ꡂꡂꡀ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ: 375
ꡆꡐꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡃꡈꡀ⁘
ꡐꡆꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ:
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ⁘
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ: 380
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ⁘ 855
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ:
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ⁘
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ:
ꡐꡈꡀ ꡈꡃꡀ ꡀꡆꡀ ꡊꡐ ꡈꡃꡀ ꡆꡀꡀ ꡂꡅꡀ⁘

These things the Evil One does to whoever is weakened by him,
so that by all means, he might hinder him from his cultivation by each of these.
And on account of this, it is fitting for whoever is a solitary
to effect a struggle with all the passions which are like these.
Because, if he is weakened by one of the passions which are stirred up in him,
in a moment, he succumbs, falls, and becomes despicable.

XII. IMITATE THE ENDURANCE OF THE PROPHETS

Listen, O discerning one, who has laid hold of the way of the solitaries.
Become valiant and victorious in the contest and take the crown.
Wisely, place [as] a model before your eyes
those who were perfect in the solitaries' toil.
Look at Elijah, his great toil and asceticism
and at his discernment and wisely press on in your toil.
Look at John [the Baptist], his great toil and Naziriteship
when after everything the bloodthirsty one slew him with a sword.
Likewise, a painter places before himself a large model
and from it he paints and copies the [model's] pigments with his own.
He does not bring a lesser model and set it up in front of him,
for he looks at and copies from something great and not from something inferior.
Discerning one, look at and consider those more exalted than you.
Emulate them as far as you can become like them.
It is written by the apostle, "My brothers, take the prophets as a model
for the endurance of their afflictions"[25] and emulate them.
Do not look to those who have fallen and sunk into the evil world,
but to those who were victorious in the course of their life.
Indeed, some became solitaries outside of prosperity.

[25] James 5:10.

ꠀꠁꠂꠃꠄꠅ꠆ꠇꠈ ꠉꠊꠋꠌꠍꠎꠏꠐꠑ ꠒ: 385
남납낪낫났낭낮낯낰낱낲낳내낵낶낷낸낹낺낻낼낽낾

And others became solitaries even within prosperity.
Some, while [seeming] to be far from the world, are [really] within it.
And others, while [seeming] to be in it, are [really] far from it and not bound by it.
Some are poor, but their heart is dwelling on the world's riches.
And others, while being rich, count their riches as nothing.
Some, while having, are not bound by what they have.
And others, while possessing nothing in the world, are dwelling on its riches.
For the will is that which conquers as well as [that which] is conquered,[26]
since, while it does not have, it can have without taking possession.
Some, while being near [to it], are far from the world and its love.
And others, while being far [from it], are near to it and bound by it.

XIII. THE TRUE FAST IS CONDUCTED WITHIN THE MIND AND THE WILL

For the will is both accepted as it is
and is that which is judged truly as it is.
Some, while eating, keep the fast with discernment.
And others, while fasting, are with food every moment by their own will.
All that is without discernment is without profit.
And all that is with discernment is without loss.
The fast which is without discernment is without profit.
And the food which is with discernment is like a fast.
Fast, O discerning one, in your mind, even while you eat.

[26] Cf. Ephrem, *Reproof 2*, lines 873–4.

ᠠᠯᠠ ᠵᠠᠪᠴᠠᠨ ᠰᠡᠭᠦᠳᠡᠨ ᠳᠤ ᠬᠠᠮᠤᠭ ᠤᠯᠠᠭᠠᠨ ᠪᠠᠭᠠᠰᠤ ᠪᠠᠭᠠᠰᠤ ᠪᠠᠭᠠᠰᠤ

And during your fast, become like those who eat and drink.[27]
Fast for God in your mind with discernment.
And refresh your brother with food and it will be like a fast for you.
Lay hold of this, lest you ever perform the pleasures of your body.
And all that you do with discernment is the pleasure of the Lord.
For you are able to accomplish both of them,
discerningly with two intentions, as we have said.
Refresh your brother with bodily food.
And lay hold of the fast within your mind for the All-Seeing One.
For that Tester of All knows what is your fast
and what is your food, since he examines it just as [he did] the sun.

XIV. GUARD YOUR CONVERSATION FROM THE MASSES

And as much as you are able, O discerning one, guard your conversation
from the masses who do not have the goal of fearing the Lord.
So, by no means allow the daughters of Eve
to come before you, lest a blemish be found in your soul.
Whatever afflicts you will add a [further] struggle to your fight,
since there is no way that a battle would not come about at the sight of women.
Under the pretext of loving the fear of the Lord, they pay you a visit
and because of that, no small struggle is stirred against you.
Conduct your conversation with like-minded chaste men.

[27] Cf. Matthew 6:16–18.

ⲁⲙⲙⲁ ⲥⲩⲙⲟⲩ ⲁⲙ ⲁⲫⲁⲗⲗⲁ ⲁⲙⲁ ⲏⲁⲓⲁⲛⲁ⁘ 430
ⲩⲙ ⲗⲗⲏⲁⲁ ⲥⲉⲉ ⲍⲏⲙⲟⲩ ⲫⲛⲁⲙⲏⲗⲁⲙ⁚
ⲁⲁⲓⲥⲥ ⲗⲗⲙⲙ ⲥⲧⲃ ⲙⲁⲫⲏⲥⲏⲁ ⲁⲙⲁ ⲩⲙⲁⲁ ⲉⲟ ⲕⲟ⁘
ⲙⲁⲁⲁ ⲥⲏⲫⲙ ⲕⲟ ⲃⲗⲁ ⲏⲁⲛⲙ ⲓⲏⲥⲃ ⲥⲙⲥⲧⲧ ⲫⲉⲛⲙ⁚
ⲙⲫⲏⲁⲁ ⲃⲓⲏⲥⲃ ⲏⲫⲛⲙⲁⲓⲁ ⲥⲙⲟⲁ ⲃⲙⲛⲧⲁ ⲉⲟ⁘
ⲙⲙⲙⲥ ⲁⲉⲁ ⲉⲛⲁ ⲍⲏⲥⲗⲁⲁⲙⲙ ⲗⲉⲙⲙⲙⲁ ⲁⲛⲙ⁚ 435
ⲫⲛⲁⲙⲏⲗⲁⲙ ⲥⲗⲙⲛ ⲛⲙⲙⲙ ⲁⲙ ⲍⲁⲙⲁⲛⲩ⁘
ⲁⲁⲓⲥⲥ ⲗⲗⲙⲙ ⲥⲧⲃ ⲙⲁⲫⲏⲥⲏⲁ ⲉⲩⲛⲥⲙⲁ⁚
ⲏⲥⲙⲙⲙ ⲍⲏⲙⲟⲩ ⲉⲉⲁ ⲍⲙⲥⲟⲩ ⲥⲗⲁ ⲙⲁⲁ ⲧⲗⲗ⁘
ⲥⲃⲛⲙ ⲉⲟ ⲉⲛⲁ ⲙⲁ ⲥⲙⲛ ⲧⲗⲗ ⲫⲙⲛⲁ ⲉⲟ ⲍⲏⲙⲟⲩ⁚
ⲙⲫⲙⲁ ⲁⲏⲥⲕⲙ ⲫⲥⲁ ⲙⲫⲥⲏⲥⲗⲁ ⲁⲙⲁ ⲍⲏⲙⲙⲙⲁ⁘ 440
ⲏⲙⲙⲁ ⲍⲫⲥⲁⲙ ⲁⲉ ⲫⲛⲁⲙⲏⲗⲁⲙ ⲉⲛⲁ ⲥⲙⲥⲧⲧ⁚ 858
ⲙⲙ ⲙⲉⲉⲧⲧⲁⲁ ⲫⲗⲁ ⲙⲙⲁ ⲧⲙⲁ ⲍⲫⲩⲥⲕⲁ ⲙⲛⲙⲁ⁘
ⲗⲁ ⲍⲙ ⲓⲁⲁⲗⲗⲙⲁⲁ ⲕⲉⲉⲙⲛ ⲕⲏⲧⲧⲁ ⲙⲙⲁ⁚
ⲫⲧⲧⲕⲏ ⲩⲁⲁⲙ ⲫⲍⲏⲙⲁ ⲙⲙⲙⲁ ⲏⲙⲙⲙⲙ ⲧⲁⲁⲙ⁘
ⲙⲙ ⲁⲏⲣⲁ ⲕⲟ ⲫⲓⲁⲙⲙ ⲍⲁⲁ ⲉⲗⲗ ⲓⲁⲙⲙⲙⲙ⁚ 445
ⲫⲗⲗ ⲁⲗ ⲙⲙⲛⲁ ⲫⲗⲗ ⲙⲁⲁ ⲥⲙⲁ ⲧⲣⲁ⁘
ⲏⲫⲥⲩⲙ ⲙⲙⲁ ⲫⲍⲏⲙⲁ ⲙⲛⲙⲁ ⲏⲁⲁⲙ ⲣⲧⲏ⁚
ⲙⲫⲁ ⲙⲍ ⲏⲏⲁⲁ ⲗⲗ ⲣⲏⲙ ⲍⲁⲁ ⲫⲙⲓⲁⲛⲙ ⲏⲕⲙ⁘
ⲏⲙⲙ ⲏⲙⲙⲙ ⲏⲙ ⲫⲧⲃⲙⲁ ⲧⲧⲙ ⲍⲏⲙⲙⲙ⁚

And stay with them every hour with profit and discernment.
Bind your mind to the Spirit's Scriptures and in them you will see
both the Kingdom and Gehenna. Enrich yourself!
Your work is important. Do not neglect it, O discerning one,
lest the Evil One place a blemish upon you when you turn away.
On the Great Day, when you take pleasure on the bed of light,
there you will see how great is your grade and how glorious is your rank.

XV. COUNTER MELANCHOLY WITH HOPE, JOY, AND CONTENTMENT

But, discerning one, you have heard this as well,
"melancholy wears out your soul and distresses you."[28]
Hear a true saying from this fool, O sage.
And do not be ashamed to learn from me, an amateur.
For even a sage will humble himself before an amateur
to hear from him what would help him, if he finds [help] in it.
Receive my word and I will be to you as a counselor.
And profit from these things, which I write to you, [my] brother.[29]
Discerning one, why does distress enter your mind?
And on what account do you experience melancholy?
If you suffer from diseases, [it is for] your profit.
And if scarcity wears you down, it is fitting to rejoice.
Your path's beauty is scarcity and poverty.

[28] This formula seems to be introducing a direct quote, but its source is unknown to the translators. Maybe, it is simply a summary of a key theme in this homily. Or perhaps, it is an oblique reference to the Proverbs 25:20 in the Peshitta.

[29] Lit. Jacob addresses the recipient with the title "Your brotherhood."

ܐܟܬܒ ܩܕܡ ܗܘ ܫܠܝܚܐ ܩܕܡ ܐܠܗܐ ܘܐܒܐ ܕܝܠܢ ܒܫܡܝܐ ܘܥܠ ܐܪܥܐ ܕܫܡ ܟܠ ܐܒܘܗܬܐ ܕܒܫܡܝܐ ܘܥܠ ܐܪܥܐ ܬܬܩܪܐ ܘܢܬܬ ܠܟܘܢ ܐܝܟ ܥܘܬܪ ܓܒܪܐ ܕܢܬܬ ܠܗ ܐܠܗܐ ܕܝܠܗ ܐܦ ܐܢܐ ܐܬܠ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܒ

And without these how would you be a solitary?
If your food supplies last, then you are rich.
But, if you are rich, your conversation is with the rich.
The vast wealth of solitaries is poverty.
And if you do not have poverty, you are not among them.
If your bodily pleasures are numerous in this world,
how can you expect to find pleasure in the [next] world?
To the degree that your vexation increases here, you will find rest there.
And if you are not afflicted in this world, it is fitting for you to suffer.
Consider all these things, O discerning one, and rejoice in your hope.
And increase your toil in this world, in order to be at rest in [the next].
For judgment will come directly upon all people
and everyone will receive there according to how they toil here.
Indeed, Justice will arise there on the Great Day
and she will weigh out people's deeds.
Whoever takes pleasure here in this world,
torments are kept for him [in the next], then tortures as well.
And whoever endures all [kinds of] evil in this life,
[in the next] his wage will be paid with right judgment.
Because of this, it is fitting to rejoice, O discerning one,

ܐܘܠܐ ܗܘ ܕܡܫܒܚ ܐܡܪ ܠܗ׃ 470
ܠ ܗܘ̈ܝ ܗܐ ܗܝ ܐܠܗܐ ܕܡܫܒܚ ܐܝܠ׃
ܐܠ ܕܡܫ ܐܝܠ ܕܡ ܕܡܫܬܐ ܫܡ ܚܫܘܒ׃
ܟܠܗܘܢ ܙܕܩ ܒܫܒܬܐ ܗܘ ܕܩܛܠܗ ܗܝ׃
ܐܠ ܠܐ ܐܢ ܟܡ ܗܘ ܕܩܛܠ ܟܐ ܟܗܝ ܐܝܠ׃
ܠ ܫܟܚܬ ܒܫܬ ܩܝܡ ܗܘܐ ܕܚܛܐ׃ 475
ܐܡܪ ܪܚܡ ܐܗܝ ܙܕܩ ܕܚܛܐ ܒܫܐ ܐܡܪ׃
ܐܡܪ ܒܫܝܐ ܗܘܐ ܗܘܐ ܕܚܛܐ ܒܫܐ ܐܡܪ ܐܝܠ׃
ܐܠ ܠܐ ܐܟܣ ܐܝܠ ܗܘܐ ܕܚܛܐ ܒܐܫ ܙܒ׃
ܫܪ ܩܢܐ ܕܗܟ ܩܛܠ ܫܒܪ ܗܩܛܢ׃
ܙܐ ܗܟܝ ܕܗܟ ܗܘܐ ܕܚܛܐ ܙܕܩ ܐܢܫ׃ 480
ܙܐ ܙܐ ܙܘ ܐܢܐ ܕܐܢܫ ܐܢ ܩܕܝܫ׃ 860
ܒܩܕܫ ܐܡܪ ܒܚܛܐ ܗܘܐ ܢܩܡ ܐܡܪ׃
ܩܐܝܠ ܡ ܡܐ ܐܡܪ ܗܐ ܙܐ׃
ܒܐܠܐ ܕܩܛܠ ܒܚܛܐ ܙܕܩ ܒܫܬܐ׃
ܙܐܐ ܢܚܛ ܫܐ ܗܘܐ ܕܚܛܐ ܐ׃ 485
ܐܡ ܡܢ ܐ ܕܡ ܚܛܐ ܐ ܐܡܪ׃
ܙܐܐ ܒܩܛ ܫ ܟܬܐ ܠ ܕܩܛܠ ܡ ܐ׃
ܕܠ ܩܢܐ ܐ ܡ ܐ ܐܡ ܒܐ ܙܐ׃
ܕܠ ܐ ܩܢ ܐ ܐ ܐ ܐ ܐ ܐ׃

in all the afflictions which you see here in this world.
There, in the great world, you will rejoice forever,
since there is no end to its benefits nor to its evils.
For the evils, which are coming to an end, should not distress you.
So also, the benefits, which do not endure, should not make you rejoice.
That perfect joy, which is unbounded, will abide forever.
That immense suffering, which is unceasing, will subsist forever.
Never rejoice in this world [nor] in its joys.
Nor be impassioned, becoming troubled with its distresses, because they will soon cease.
For the benefits and evils of this world,
only [last] until the grave and [then] are no more.
This world is subject to change and is a façade.
But, in [the next] everyone will receive in proportion to his labors.
As much as a person reduces his pleasures here, there he will be repaid.
And as much as he took pleasure in this world, there he will be cut short.
Discerning one, open your eyes and multiply your labors as well as your vexations.
And to the degree that your labor increases, so will your reward.

XVI. THE SOLITARY IS SELF-GUIDED

O discerning one, look upon all these things and you will profit.
Reprimand and instruct yourself and many [others].
Consider that whoever is solitary and sole—
as much as he wishes, he guides himself in whatever he wishes.
Indeed, he has no one subjecting him or guiding him,
since he does whatever he wishes without hindrance.
Whoever is in a monastery is under subjection and with reprimands,
because he cannot do whatever he wishes among many.

490 حقُّەحرُبَّتِ وِاْسِرْا ەُوفُا حنُحفُا ەُنُا۞
اَهُم حنُكُم اْسِرْا حنُحقَّم حنُحفُا وَّحُا:
وِلُا حلُهُتُمْە اَنَّا هُەحُفُا ەلُا حتَّتفُمْە۞
حَّتفُمْا حِنَ وِهُحقُم اَتِ لُا بتَّتفُبُ:
اُە لُهُتُمْا وِلُا هُمْمَّبُ لُا سَّبْبُبُ۞
495 سِرْەاْا حِقَّنِاْا ەُە وِلُا حُحزْا حنُكُم اَنَّمْە:
ەسُفُا وَّحُا ەَّە وِلُا هَّەقْا حنُكُم هُاْم۞
حەُنُا حُحفُا لُا حسَّبْهُاْە اْسِرْا هُحفَّەم:
ەلُا حقُقُمْە اْسُم اْاحَّم وِحِيَّا تُهلُحُ۞
لُهُتُمْە حِنَ اُە حَّتفُمْە وِحُحفُا ەُنُا:
500 حبَّفُا حقَحزْا اَتِ حَحشَوِ ەأَەت هُبْم لُا۞
ەُنُا حُحفُا ١سُما هُەسكُقْا وِە ەهُهُت حَاقْا:
861 حەَّە وِم هَحَّا ضُلَّائم اَهفُا وَحقَّا نُهت۞
حفُا وِبَّحَ اِئم سُسَّةوِم ەُوفُا حَّا ضُنَّم كُم:
هَحفُا وْالاائسس حەُنُا حُحفُا حَّا مُبْم كُم۞
505 سِرَّ ضُنَّەفُا هَاهِيَا حَحكَّتِ اُە لُهوُضَّم:
هَاحفُا وِهِيَا حَحكُم هِيَا اُە ضَّەوُحُبُ۞
شَەو ضُنَّەفُا حەُكُم ضَحَّم هَايَا مُلَّ اَيَا:
هَايَا كُم هَضَّا هَاوْاْا حنَّهفُ هَحهَّيتاْا۞
سِرَّ وِەە وَّايَّلوِم سَسَّبُنُا هَحشَوِهوِم وَّە:
510 اَحفُا وِبُحُا مِبَحَ نَهقَّە حضَّا هُا وِبُحُا۞
لُا حِنَ اَنَّا كُم وَهقَّحِ كُم هَهبَحَ كُم:
وِضَحفُا وِبُحُا كُهَّ وِە حُحِ وِلُا ضُحَّمْا۞
ضَم وَحشَّەمزَّا وِە ١سُما هُەحبُزْا وِە هَحضَّەضُسُا:
وِلُا وِەُا ضَحفُا وِبُحُا حُحِ حُما ضَيَّتاْا۞

The work of the one who subjects himself to his brothers is one thing.
And the [work] of the one who guides himself however he wishes is another.
O discerning one, it is fitting for whoever is a solitary
to look to and consider how distant he is from the afflictions of the world.
Let him like a sage consider the things in which he is
and he will encourage himself and rejoice in his path's exertion.
And instead of passion and melancholy, which distress him,
it is fitting that he rejoice and bring his way to completion with perfection.
Let him put the Lord before him every moment as a mirror.[30]
And, behold, he will not be moved by passion nor by distress.
Let him look upon the world which is nothing and does not endure
and he will drive away from himself passion, distress, and melancholy.
Let us inquire into those who were in [the world] before us
and let us consider what they encountered. Then let us instruct ourselves.
Let us look upon our body at how many are its [fitting] reprimands.[31]
And we will never be impassioned, if we are delivered from its evils.

XVII. EXHIBIT COMPASSION THROUGH SUPPLICATION

Let your preoccupation be on these things every moment, O discerning one,
and the passions of distress and melancholy will not wear you down.
If those who are in the world complain against a solitary,
who is not bound by [the world], why is he distressed?

[30] Cf. Evagrius, *Exhortation to Monk*, 2:5.
[31] Cf. 1 Cor. 9:27.

ⲓⲙⲛ̀ⲛⲏ ⲉⲩ ⲭⲁϩⲓ ⲛ̀ⲁⲓⲙⲁ ⲛⲧⲉϥϣⲱ ⲙⲙⲁⲩ ⲙ̀ⲡⲣⲟⲫⲏⲧⲏⲥ׃ 515
ⲛ̀ⲁⲓⲙⲛ̀ⲧⲁ ⲉⲩ ⲛⲧⲉϥϣⲱ ⲉϩⲣⲁⲓ ⲙ̀ⲡⲛⲁ ⲛ̀ⲣⲱⲙⲉ ⲛⲓⲃⲉ׃
ⲛⲟⲩⲉ ⲙ̀ⲙⲁⲩ ⲛ̀ⲥⲙⲟⲩⲧ ⲉⲩ ⲟⲩⲟ ϥⲛ̀ⲧⲟⲩ׃
ⲛ̀ⲥⲙⲟⲩ ⲛⲁⲓ ⲉϫⲱⲟⲩ ⲙ̀ⲡⲁⲓ ⲙⲁⲧⲉ ⲛⲓⲙ ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ׃
ⲛⲁⲓ ⲛⲧⲁⲩⲭⲣⲏⲥⲧⲟⲥ ⲙ̀ⲙⲟⲛ ⲛ̀ⲁⲩ ⲛ̀ⲥⲁⲃⲉ׃
ⲛⲁⲓ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲁⲩ ⲛⲁⲓ ⲛⲧⲁⲩⲙⲁⲩ ⲛ̀ⲛⲟⲩⲃ׃ 520
ⲛⲁⲓ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲁⲩ ⲛⲁⲓ ⲛⲧⲁⲩⲙⲁⲩ ⲛ̀ⲛⲟⲩⲃ׃

"Profit" is the suffering which comes through discernment.
And "loss" is the rejoicing heart which comes through carelessness.
Discerning one, grieve for the masses, who die in their sins.
and grieve for them as for yourself within your mind.
Weep for them, since they have sunk in the world as if in the sea.
And offer many petitions for them before the Merciful One.
Also, make supplication for the one who is led by Satan,
so that the Good One might turn him from the one who captivated him with his rebellion.
Extend your petition for everyone in common.
And show the kindness of your heart to the proud also through your prayer.
If a blemish or defect comes upon your soul,
weep with groans and cleanse yourself with repentance.

XVIII. BE NOT ANXIOUS

Be careful! Look out! Lest, you turn away from the commands,
which your teacher established for you to guard with diligence.
Never be anxious, not even about tomorrow as you were commanded,[32]
[lest] you neglect the word of your teacher Jesus and he grow angry with you.
See that you do not possess a purse or a wallet on earth.
And you will collect something greater outside of your body.
See that you do not put brass in a purse and Jesus will see you.
And by that, you will separate yourself from the number of your companions.
And, lest there be in you some of the root of all evils
and Jesus grow angry and turn his face from your abode.[33]
Because, if you bury within yourself some of the root of all evils,[34]
Jesus will be angry with you, O man, therefore consider what you will do.

---

[32] Cf. Matt. 6:34.

[33] This final clause is coordinated with line 449.

[34] Cf. I Tim. 6:10.

ܫܥܐ ܒܗܐ ܚܦܢܥܬܐ ܒܒܬܐܘܬܐ ܒܐ: 535
ܡܫܒܚܐ ܟܟܐ ܒܗܡܐ ܚܦܟܥܐ ܒܒܫܥܢܐ ܒܐ ❊
ܫܥ ܦܢܥܐ ܟܠ ܥܟܬܐ ܒܡܠܐ ܟܣܠܒܐ:
ܐܘܡ ܒܟܠ ܬܥܐ ܫܥ ܟܟܦܐ ܟܥ ܢܚܫܐ ❊
ܚܡܐ ܟܠ ܗܟܥ ܒܚܬܐ ܘܡܐ ܥܟܐ ܟܟܚܐ:
ܐܘܡܥܐ ܒܢܐ ܡܒܡ ܡܫܐ ܟܟܦܐ ܡܥܐ ❊ 540
ܐܒܐܦ ܐ̈ ܟܠ ܗܐ ܒܒܚܡ ܥܐ ܦܠܐ:
ܒܬܥܡܐ ❊ 863
ܦܟܐ ܦܢܐܒ ܟܠ ܡܠܐ ܟܦܟܢܐ:
ܥܦܐ ܦܢܐܒ ܟܠ ܡܠܐ ❊
ܡܐ ܟܟܐ ܐ ܦܟܐ ܐ ܟܟܐ ❊ 545
ܐ̈ ܥܐ ܒ ܥܐ ܦܥܐ ܦܥܐ ❊
ܚܦ ܚܐ ❊
ܦ ܥܐ ❊
ܐ ❊ 550
ܐ ❊
ܐ ❊
ܐ ❊
ܐ ❊
ܐ ❊ 555
ܐ ❊
ܐ ❊
ܐ ❊
ܐ ❊

Wherever the root of all evils remains,
there the fruit of the root of evil will be with it.
And from the root, there springs branches, leaves, and fruit,
since everything is contained in the root and is planted with it.
Therefore, first take away the root from your soul
and truly you will have cut off its fruit along with it!
Also, are you not commanded, O solitary, to never be anxious,
not even about clothing? Look! Do not go astray and do this!
More than anyone, all these things are easy for you.
May you accomplish them, O solitary, as you were commanded.
If you neglect what is easy for you and do not guard it,
be afraid, O discerning one, lest passion come to you by this.
Be careful to accomplish these things, O discerning one,
And you will be incapable of becoming impassioned and distressed without profit.
Let your meditation be upon this work at all times,
and behold there will not be room in you for distress or melancholy.

XIX. DWELL WITHIN SILENCE AND REST

And along with these things, also look upon the silence and rest which you have.
And delight in them within your mind with gladness.
While the masses are preoccupied with the world's exertion and its burden,
you dwell within silence and are delightfully quiet.
O man, you will be repaid your labor's wage, if you discern
in which [type of] silence and rest you are, O solitary.
So, although you have these things in this world,
in the next you will inherit the Kingdom of Heaven, if you wish.
The greatest wealth in this world is bodily health.
The greatest glory in the world to come is spiritual health.

ܐܡܛ ܘܬܗܙ ܗܟ ܚܡܙ ܘܠ ܓܬܥܡ:
ܐܟ ܐܢ ܩܙܙ ܚܟܗ ܘܚܡ ܓܥܡ؛ 560
ܗܟ ܚܡܙ ܥܫܥ ܫܩܛ ܠܬܩ ܩܙܙ:
ܒܚܡܙ ܐܗܥ ܟ ܡܒ ܫܟܥܡ ؛ 864
ܘܚܡ ܟܥܡܒ ܟ ܚܡܙ ܫܟ ܗܟ ܬܥܡ:
ܗܟ ܐܗܥ ܐܢ ܚܟܗ ܚܩܙܗ ܥܫ ܐܡ؛
ܗܙ ܫܥܡ ܐܡ ܚܡܙ ܠ ܫܡ ܒܗ ܐܬ: 565
ܠ ܩܥܒ ܐܥ ܐ ܓܬܒܙ ܘܐܙ ܫܟܥܗ:
ܠ ܘܚܫܥܙ ܣܪ ܠ ܐܠܚ ܗܙ ܐܚܫ ؛
ܠ ܒ ܟ ܫܠ ܡ ܟ ܩܥܡ ܗ ܫܡ ܫܚܡ:
ܐܚܠ ܐܬ ܓܬܒܙ ܐ ܘܩܥܒ ܐ ؛
ܙܗ ܘܐܗܙ ܚܩܥ ܘܩܥܒ ܟ ܠ ܐܠ ܙ: 570
ܘ ܫܠ ܦ ܗ ܘܘܚܙ ܚ ܫ ܙ ܫܟ ؛
ܘܟ ܪ ܟܚܩܟ ܐ ܦ ܗ:
ܗ ܠ ܩܥܡ ܐ ܘ ܐܚ ܐ ܠ ܫ ܘ ؛
ܚ ܙ ܚ ܙ ܙ ܚ ܩ ܟ ܚ ܙ ܬ:
ܗ ܠ ܗ ܟ ܐ ܙ ܚ ܫ ܚ ܦ ܐ ؛
ܐ ܟ ܐ ܚ ܐ ܟ ܐ ܚ ܐ ܟ ܐ ܚ ܐ ؛ 575
ܗ ܟ ܐ ܚ ܐ ܟ ܐ ܚ ܐ ܟ ܐ ܚ ܐ ؛
ܐ ܚ ܩ ܟ ܚ ܐ ܟ ܐ ؛
ܘ ܩ ܟ ܚ ܐ ؛
ܐ ܟ ܐ ؛ 580
ܘ ܐ ؛
ܐ ؛ 865
ܐ ؛
ܐ ؛
ܐ ؛

And if the body has destroyed its wealth on account of diseases,
consider whether the soul will destroy its wealth through its laxity.
A great calamity [comes] through both, my friends:
suffering will come to us, as well as sadness, in both worlds.
It is fitting for the solitary to think on these things every hour.
And in all these, he will have a physician and enrich himself.
And while you look upon the things which I have recounted, O discerning one,
give thanks to your Lord for his innumerable benefits.
Consider closely the beautiful deeds He wrought for you.
And prostrate yourself and give thanks every moment to the Good Lord.
If you would discern what blessing is present with you,
you would be unable to suppress praise for even a single hour.

XX. BLESSINGS

For truly blessed is the one who concluded his life
with a calm soul and in conversation with God.
Blessed is the one who was not entangled as if in a net
in the evil world and its innumerable slippery places.
Blessed is the one who did not submit himself—not even in his thoughts—
to be knit together with worldly possessions in any way.
Blessed is the one who was not ensnared with terrestrial things;
his attention as well as his preoccupation was with spiritual matters.
Blessed is the one who was not soiled by desires
and did not carry the burden of guilt with him into the courtroom.
Blessed is the one who brought joy to his Lord through running his course
[and] who facing eternity glorifies his Lord on the day of His manifestation.
Blessed is the one who confidently produced his talents with their profits

ⲁⲩⲱ ⲉⲡⲉϥⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲁⲩⲱ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲁϥⲙⲟⲩ

when the King's Son sought what was His.
Blessed is the one who was not penalized by him there,
because he did not labor to earn a wage with the talent he received.
Blessed is the one who was unashamed before the judge
when he was rightly repaying everyone for his deeds.
Blessed is the one who during judgment time
inherits life, a [good] name, and glory which never passes away.
Blessed is the one who crossed the bridge of the evil world
without being soiled and has straightened his course to the Kingdom.
Blessed is the one who claims his wage with confidence
and has acquired from his manner of life the Kingdom and a good name.

XXI. WOES

Woe to the one who departed from here with the burden of guilt
and became despicable before the judge on the day of His manifestation.
Woe to the one who did not depict before himself that time
in which the King's Son rightly pronounces judgment.
Woe to the one who encounters suffering and weeping there.
Neither its good nor its evils are ever complete.
Woe to the one who hears there from the King's Son,
"Depart from me cursed people to that fearful eternal fire."[35]
Woe to the one who is not clothed with a robe of glory
when the Bridegroom sees him at the banquet house and casts him out from it.[36]
Woe to the one who goes outside at that time
when the just come in to delight in the bridal chamber of life.
Woe to the one who did not take with him provisions from here,
since there everyone will rest to the degree he worked [here].

[35] Matt. 25:41.
[36] Cf. Matt. 22:11ff.

 0 1 2 3 4 5 6 7 8 9  

Woe to the one who did not labor to obtain oil in his vessel,
so he might shine there with his lamp in the presence of the King's Son.[37]
Woe to the one who remains in darkness at that time
when the just carry their shining lamps.
Woe to the one whom the Bridegroom looks at with anger there
when His servants expel and send him to darkness.

XXII. GAZE UPON GOD AND HIS PROMISES

Like a sage, think on these things every moment, O discerning one.
and remove from yourself empty distress and melancholy.
Depict these things before your eyes every moment.
And tremble, lest you cease from daily groaning and weeping.
Gaze upon the good promises and rejoice in them because of your hope.
Gaze upon the torments and wake yourself up for your cultivation.
Let nothing hateful be hidden and concealed within you,
because in the new world everything will be revealed as if by the sun.
Henceforward, take care to make your hidden [thoughts] beautiful,
because when they finally come out in the open, you will be glorified.
Never do a thing for vain glory,
but only receive a wage from here and nothing more.
Show your labor to that All-Seeing One and to Him alone.
Indeed, beautify your manner of life and nothing else.
Put God before your eyes as a mirror.
And fix your gaze upon him in every season and you will never tremble.
Patiently wait to hear from the King's Son that saying,
"Good servant, enter and delight in the bridal chamber of light."
Also tremble at that fearful sound, lest he say to you,

[37] Matt. 25:1–13.

ꢁꢂꢃ ꢄꢅꢆꢇ ꢈꢉꢊ ꢋꢌꢍꢎ ꢏꢐꢑꢒ ꢓꢔꢕꢖ: 635
ꢗꢘꢙꢚꢛ ꢜꢝꢞ ꢟꢠꢡ ꢢꢣ ꢤꢥꢦꢧ꣎
ꢁꢂꢃ ꢄꢅꢆꢇ ꢨꢩꢪꢫ ꢬꢭꢮꢯ ꢰꢱ:
ꢲꢳꢴ ꢵꢶꢷꢸ ꢹꢺꢻꢼ ꢽꢾ ꢿꢀꢁ꣎
ꢁꢂꢃ ꢄꢅꢆꢇ ꢂꢃꢄꢅ ꢆꢇꢈꢉ ꢊ ꢋꢌ:
ꢍꢎꢏꢐ ꢑꢒꢓꢔ ꢕꢖꢗꢘ ꢙꢚꢛꢜ ꢝ꣎ 640
ꢞꢟꢠꢡ ꢢꢣꢤꢥ ꢦꢧꢨꢩ ꢪꢫꢬꢭ:
ꢮꢯꢰꢱ ꢲꢳꢴꢵ ꢶꢷꢸꢹ ꢺꢻꢼꢽ ꢾꢿꢀꢁ꣎
ꢂꢃꢄꢅ ꢆꢇꢈꢉ ꢊꢋꢌꢍ ꢎꢏꢐꢑ ꢒꢓꢔꢕ:
ꢖꢗ ꢘꢙꢚꢛ ꢜꢝꢞꢟ ꢠꢡꢢꢣ ꢤꢥꢦꢧ꣎
ꢨꢩ ꢪꢫꢬꢭ ꢮꢯꢰꢱ ꢲꢳꢴꢵ ꢶꢷꢸꢹ:
ꢺꢻꢼꢽ ꢾꢿꢀꢁ ꢂꢃꢄꢅ ꢆꢇꢈꢉ ꢊ꣎ 645 868
ꢋꢌꢍꢎ ꢏꢐꢑꢒ ꢓꢔꢕꢖ ꢗꢘꢙꢚ ꢛꢜꢝꢞ:
ꢟꢠꢡꢢ ꢣꢤꢥꢦ ꢧꢨꢩꢪ ꢫꢬꢭꢮ ꢯꢰꢱꢲ ꢳ꣎
ꢴꢵ ꢶꢷꢸꢹ ꢺꢻꢼꢽ ꢾꢿꢀꢁ ꢂꢃꢄꢅ:
ꢆꢇꢈꢉ ꢊꢋꢌꢍ ꢎꢏꢐꢑ ꢒꢓꢔꢕ ꢖꢗꢘꢙ꣎
ꢚꢛꢜꢝ ꢞꢟꢠꢡ ꢢꢣꢤꢥ ꢦꢧꢨꢩ ꢪꢫ: 650
ꢬꢭꢮꢯ ꢰꢱꢲꢳ ꢴꢵꢶꢷ ꢸꢹꢺꢻ ꢼꢽꢾꢿ꣎
ꢴꢵ ꢶꢷꢸꢹ ꢺꢻꢼꢽ ꢾꢿꢀꢁ ꢂꢃꢄꢅ:
ꢆꢇꢈꢉ ꢊꢋꢌꢍ ꢎꢏꢐꢑ ꢒꢓꢔꢕ ꢖ꣎
ꢗꢘ ꢙꢚꢛꢜ ꢝꢞꢟꢠ ꢡꢢꢣꢤ ꢥꢦꢧꢨ:
ꢩꢪ ꢫꢬꢭꢮ ꢯꢰꢱꢲ ꢳꢴꢵꢶ ꢷ꣎
ꢸꢹ ꢺꢻꢼꢽ ꢾꢿꢀꢁ ꢂꢃꢄꢅ ꢆꢇ: 655
ꢈꢉꢊꢋ ꢌꢍꢎꢏ ꢐꢑꢒꢓ ꢔꢕꢖꢗ ꢘ꣎
ꢙꢚꢛꢜ ꢝꢞꢟꢠ ꢡꢢꢣꢤ ꢥꢦꢧꢨ ꢩꢪ:
ꢫꢬꢭꢮ ꢯꢰꢱꢲ ꢳꢴꢵꢶ ꢷꢸꢹꢺ ꢻ꣎
ꢼꢽ ꢾꢿꢀꢁ ꢂꢃꢄꢅ ꢆꢇꢈꢉ ꢊꢋ:
ꢌꢍ ꢎꢏꢐꢑ ꢒꢓꢔꢕ ꢖꢗꢘꢙ ꢚ꣎

"I do not know who you are, remain outside."[38]

XXIII. RAISE YOUR MIND TO THE BRIDAL CHAMBER OF LIGHT

It would be surprising, O man, if there was ample room in you
to think of something besides the things I related to you.
I would be surprised by you, O discerning man, full of wisdom,
if there was in you another thought besides these things.
Truly, the world and what is in it will pass away,
therefore never suffer in that which is shadowlike.
Because judgment rightly comes upon all people,
it never allows even a thought [to go] without investigation.
Never be seized (even in your thoughts) by worldly possessions,
which are exceedingly hateful for the solitary who thinks on these things.[39]
See! Your possession is the Kingdom of Heaven and the bridal chamber of life.
Why would you stoop to something paltry and [thereby] destroy that [possession]?
To the degree that you take possession of this world's possessions,
truly you will deprive yourself of that [heavenly one].
Raise your mind above everything which is in this world,
because in that hidden [world] you will truly inherit blessings.
Dispel from your heart that gloom of despondency.
And take pains to complete your course and your road as an industrious person.
Never be afraid of phantasmal visions,

[38] Matt. 25:12.

[39] That is to say, the things which Jacob previously related.

وِلَا مُبْ اِنَا كُمِ هُ اَمْلُمِ هُحَنَ اِهْمِهِ ❖
اِهُسُا مِ كِحنُا وْاِمِ هُهُا وْ اَمِ كُمِ اَاوُا هِهُسِا:
وِاَوْنَا هُبْمِ حَنَ هُ هُكْمِ وْاِئْمِ هُهِوُهُمِ ❖
هُمِوْهُنَ اِنَا كُمِ هُنْهُا هِلَا مْقُهُلُا:
وْلِ نَهُا كُمِ وْنُا اِمْنُا حَنَ هُ هُكْمِ ❖
حَنَ كُهِ كِمِ حُحُهُا هُهُا وِهُهِ هُنْمِنْاَمِ:
هُبْمِ لُا هِلُهُمِ اَمُهِ حَاسُا وْاِمِ لُهِكْلَا مِهِ ❖
وِهُهُا مِهِ وُسُا حَمِنُهِلُاُا حَمِ هُحَحَنُهِ:
وِلُا هِلُهُمِ هُحُهِ هُلَا حَشُهُحُا وِلُا هُهُحُا ❖
لُا هِلُهُمِ اَاسْبِ هُلَا حَشُقُهُحُمِ حَهُسُ حُحُهُا:
وِهُسُا مِ هُكِمِ كُمُسُبُا وِتُنَا هُكْمِ ❖
هُا هُسُبُ هُحَهُهُا وُهُهُا مِ هُكِهُ مُتْا:
حَهُ اَاَمِلُا حَهُبْمِ وْرُهُ هُحَهُ اَهُحْ ❖
اَهُهُا وِاَهُنَا هُ هُسُتُهِ وِهُسُا حُحُهُا:
وِهُ هُ هُ هُلَحُوْ هُ هُنْمِنْاَمِ ❖
حَلُا هُهُبُ هُ هُ وْاِمِ هُ هِهُسُا حُحُهُا:
وْحَهُ هُهُسُا اَاوُا لُهَحَا هُنْمِنْاَمِ ❖
هِهُ هُ كُحُ حَهُ حَهِكُهُا وِهُلَّمُهِلُاُا:
هُمِحُ وْاِهِوُسُ اَمِ هُهُمِنُا هِهُحِلُا وُهِكُ ❖
لُا هِلُهُمِ اَاوُمِ هُ هِوُتُا وِهُكِحِهِلُاُا:

869

because the Evil One's power against free will is naught.
For he cannot compel or lead it by force,
rather he only makes war through coaxing and enticement.
Concealed from him is the trap with which he ensnares a person,
therefore he multiplies his traps with every variation.[40]
If the trap with which he ensnares a person had been revealed to him,
then he would have set it first to obtain victory through it.

XXIV. SCATTER ASCETIC LABOR IN YOUR SOUL

Heroically, wake yourself up for your work.
And do not be reluctant to profitably scatter your seed.
The prophet David said, "those who scatter with tears,
will reap with joy,"[41] because they scatter with tears.
"Those who carry the seed go about and weep
and those who carry the sheaf come with joy."[42]
Those who scatter with toil and tears are
those who reap [and] carry the sheaf of joy on the day of resurrection.
But, that one who carries the seed and weeps, [as] David said,
is the one who did not toil and scatter beauty in himself.
That one who did not scatter labor in his soul with suffering and tears
during harvest time will weep without carrying the sheaf of joy.
O discerning one, scatter labor in your soul with suffering and tears
so you might carry the sheaf of life with joy during harvest time.

[40] Concerning the possible Ephremic background to this passage, see intro. 11–15.

[41] Psalm 126:5.

[42] Ibid 126:6.

680 وكه هْبْهَ هِه سَسكْه وصَمعُا رْبِ سَاؤُهلُا؛
لُا رْحِ هْعصَس حُرْا هوُصَ كُه صَعلَّهزُا:
أُلُا صَكسَّهو حقْحِعُا هَّعهْح هَحقَّهوُلُا؛
صَّعسُا هْسْه وصَاسُا قَسُا لِلِعه رُلْو كْه:
هْلَّهكَهوُا هَّعهْحِا كصَّقَّهِه حصَّلا هَقَّسكْصَّهَ؛
685 وُلكْه كْلَّا هِهُا وصَاسُا قَسُا لِلِعُا رُلْو: 870
كْه هَبهُلَّاسْه رُلَّا هِهُا كْه وهْه نْهبَّرْسْ؛
أَحَّسْ نَّعهُو نَّلا قَّهكسُو رْحِيكُوُلَّاسْه:
هلُا أَهلَّ كُو وزَّوكُو أَزَّهسْ سْلَّسُوُلَّاسْه؛
بصَّسُا وَّهَّبِ أَهَّسْ وَّالكْمِ وزَّوحَّمِ حتْهكْا:
690 حسَّبُهلُا كْم نْسرَّهِ هْلَّهلا وَحتْهكْا رَّهه؛
هكَّهكْصَّه كْم هكَّهكْمِ هحْصَا وَّعصَّهلا زَّوحُا:
هصَّلالُا لُلَّا حسَّبُهلُا كْم وَّعصَّهلا صَّفُا؛
أَهكْمِ وزَّوهِ حصَّطلُا هتْهكْا هَّئهِ أَّئهِ:
وسُرَّهِ لُحسَّمِ صَّهِ سَّبُهلُا حسَّهم نَهسُهُا؛
695 هَّه وَّبِ وَّعصَّهلا زَّوحُا هحْصَا وَّالهسْ وَّهَّبِ:
أَسُا وِلُا حصَّهلا هَزَّوِ هَّهفزُا حصَّقْهِ أَسَّهوِهِ؛
أَسُا وِلُا رَّوِ حسَّعُا هتْهكْا حَّعطلُا حصَّقْهِ:
حكْبُ قَّاوْا حُصَّا وِلُا لهَّمِ صَّفُا حسَّبهُا؛
رَّوهِ هُزَّهعُا حسَّعُا هتْهكْا حَّعطلُا حصَّعهُو:
700 وصَّفُا وسَّتْا حسَّبهُا أَلهَّمِ حكْبُ قَّاوْا؛

XXV. CONCLUSION: TAKE FROM ME WHAT IS BEAUTIFUL

I spoke these things, my friend, that I might profit and be profitable
to myself and my companions through the word of life, with discernment.
A person takes a desirable rose from a bush
and leaves behind the thorns in their natural place.
[So,] take beauty from me as a rose within a bush,
And allow my hatefulness to remain with me as [it would] in a bush.
My Lord, do not withhold my tongue's wages nor the toil of my hand.
Become the rewarder of my finger's labor and my eye's vigil.
Beseech the Good One to lessen my torments on the Day of Recompense.
For the Just One will truly answer Your Purity.
Whoever is in debt is well acquainted with the promissory note.
And since I know the extent of my foolishness, pray for me!
(What) is said applies to me: the servant who knows the will of his master
but does not carry it out, will be beaten with many blows.[43]
Also, since you labor on my behalf with the prayer of your mouth,
your reward increases. [So,] do not neglect to do this.
Discerning one, be amazed with the long suffering of the Merciful One,
Who, despite all my evil [deeds], has granted me a word with which to speak.
Blessed is He who supplements even the unworthy through his gift.
Therefore, let him be glorified! Glory to Him!
The End of the Memrē *On the Solitaries* by the help of our Lord.

[43] Cf. Luke 12:47.

ꬹꬵꬺꬹ ꬵꬺꬹ ꬱꬵꬺꬹ ꬱꬵꬺꬹ ꬱ

BIBLIOGRAPHY OF WORKS CITED

ANCIENT AUTHORS AND TRANSLATIONS

Apophthegmata Patrum:

Apophthegmata Patrum, PG 65 col. 71–442.

Wortly, John, Trans. *Give Me a Word: The Alphabetical Sayings of the Desert Fathers*. Yonkers: St. Vladimir's Seminary Press, 2014.

Ephrem:

Beck, Edmund. *Des heiligen Ephraem des Syrers Sermones I*. CSCO 305–306. Louvain: Peeters, 1970.

Eusebius of Caesarea:

Commentaria in Psalmos. PG 23 and 24 col. 9–76.

Evagrius:

Sinkewickz, Robert E., trans. *Evagrius of Pontus: The Greek Ascetic Corpus*. Oxford: Oxford UP, 2003.

Jacob of Serug:

Bedjan, Paulus, ed., with additional material by Sebastian P. Brock. *Homilies of Mar Jacob of Serug*. 6 Vols. Piscataway: Gorgias Press, 2006 [original publication *Homiliae Selectae Mar-Jacobi Sarugensis*. 5 vols. Paris and Leipzig: Harrassowitz, 1905–1910].

Olinder, G. *Jacobi Sarugensis: Epistulae Quotquot Supersunt*. Corpus Scriptorum Christianorum Orientalium 110. Louvain: Peeters, 1937.

Gregory of Nyssa:

Contra Eunomium, PG 45, col. 243–1122.

Moore, William Moore and Henry Austin Wilson, trans. Pages 33–100 in *Nicene and Post-Nicene Fathers*. Vol. 5. Edited by Philip Schaff and Henry Wace. Buffalo, NY: Christian Literature Publishing Co., 1893.

Origen:

Contra Celsum. PG 11, col. 641–1632.

Henry Chadwick, trans. *Origen: Contra Celsum*. Cambridge: Cambridge UP, 1953.

Palladius:

Butler, Dom Cuthbert. *The Lausiac History of Palladius*. 2 Vols. Cambridge: Cambridge UP, 1898, 1904.

W.K. Lowther Clarke, trans. *The Lausiac History of Palladius*. London: Macmillan Company, 1918.

Philoxenus:

Budge, E. A. Wallis, ed. *The Discourses of Philoxenus, Bishop of Mabbôgh, A.D. 485–519*. Two Vols. London: Asher & Co., 1894.

Robert A. Kitchen, trans. *The Discourses of Philoxenos of Mabbug*. Collegeville: Cistercian Publications, 2013.

MODERN STUDIES

Amar, Joseph. "A Metrical Homily on Holy Mar Ephrem by Mar Jacob of Sarug." *Patrologia Orientalis* 47 (1995): 1–76.

Collins. B.J. et al., eds. "Purple-dyers in Lazpa," in *Anatolian Interfaces: Hittites, Greeks and their Neighbors. Proceedings of an International Conference on Cross-Cultural Interaction*, Atlanta 2004, Oxford 2008: 21–43.

Griffith, Sidney H. "Mar Jacob of Serugh on Monks and Monasticism: Readings in his Metrical Homilies on the Singles." In Geoge Anton Kiraz, ed., *Jacob of Serugh and His Times*. Pictaway, NJ: Gorgias Press, 2010, 83–102.

Kitchen, Robert A. "The Lust of the Belly is the Beginning of All Sin: A Practical Theology of Asceticism in the Discourses of Philoxenos of Mabbug." *Hugoye: Journal of Syriac Studies* 13.1 (2010): 49–63.

Murray, Robert. *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*. Picataway, NJ: Gorgias Press, 2004.

INDEX

BIBLICAL REFERENCES

Old Testament

Genesis
- 2:7 22
- 3:3 22
- 3:5 22
- 3:6 22
- 19:20 48
- 19:22–23 48
- 19:26 44

Numbers
- 19:11ff 44

Deuteronomy
- 6:12 56
- 8:11 56
- 8:14 56

Job
- 12:24 18
- 31:24 34

Psalm
- 10 56
- 10:11 56
- 14:6 26
- 23:1 *54*
- 23:2 *54*
- 49:7 Peshitta 34
- 52:9 Peshitta 34
- 52:7 26
- 94:12 34
- 103:15 32
- 107:40 18
- 119:75 34
- 119:105 18
- 126:5 *120*
- 126:6 *120*
- 139:9 76

Proverbs
- 5:5 52
- 5:5–6 Peshitta 18
- 11:28 34
- 13:4 Peshitta 74
- 25:20 Peshitta 100

Isaiah
- 2:12-13 52
- 36:6 20
- 40:4 39
- 40:7-8 32, 38

Ezekiel
- 43:8–9 Peshitta 50

Deuterocanonical

3 Maccabees
- 5:11 38

New Testament

Matthew
- 4:1ff 54
- 5:22 36
- 5:48 54
- 6:16–18 98
- 6:19 *42*

6:25 *24,* 28
6:27 28
6:28 *30*
6:29 30
6:30 30, 32
6:31–34 6
6:34 *26*, 36, 108
12:1 54
13:7 26
13:22 24
22:11 114
25:1–13 116
25:12 118
25:41 *114*
Mark
2:23 54
Luke
6:1 54
9:62 42
11:33–35 40
12:30 26
12:47 122
13:24 82
16:19ff 52
16:25 82
17:31–32 44
17:32 44
17:32–37 44
John
2:15 36
6:33 56
10:7 18
Acts
14:22 82
Romans
8:39 80
1 Corinthians
2:12 22
3:1 50
9:27 106
2 Corinthians
4:17 80
Ephesians
2:12 36
5:19 52
Philippians
2:3 90
2:7 34
3:8 84
Colossians
1:27 18
2:3 18
3:16 52
1 Thessalonians
5:4–6 38
1 Timothy
1:19 34
6:10 108
Hebrews
6:1 26
7:11 26
12:6 34
12:14 72
James
5:10 94
2 Peter
2:7–8 46
1 John
1:5 38
2:15–17 24
Revelation
3:19 34

PATRISTIC AUTHORS AND WORKS

Aphrahat 24
Apophthegmata Patrum 22, 38
Book of Steps (Liber Graduum) 26, 90
Didascalia Apostolorum 24
Ephrem 24, 60, 68, 96
Eusebius of Caesarea 76
Evagrius 40, 62, 88, 92, 106
Gregory of Nyssa 76
Odes of Solomon 24
Origen 76
Palladius, *Lausiac History* 88
Philoxenus 18, 22, 24, 26, 34–35, 36, 38, 42, 52, 56, 62